TOUCH-STONE PROOF,

AND THE

TOUCH-STONE ITSELF

Tryed by the Test and Balance of the Sanctuary:

OR THE

PROTESTANTS REPLY,

TO A

Scandalous, Pernicious, Popish Pamphlet,

ENTITULED

THE TOUCH-STONE Of the Reformed Gospel.

The Last Edition.

As it is There distributed into 52 Heads and Points (so called;)

But Here dashed into at least an 100 Pieces.

Written forth by T. W.

Isa. 8 20. *To the Law and to the Testimony; if they speak not according to this Word, it is because there is no light in them.*

John 5. 39. *Search the Scriptures, for in them ye think to have eternal Life, and they are they which testifie of me.*

Luke 24. 27. *And beginning at* Moses *and all the Prophets, he expounded unto them in all the Scriptures the Things concerning himself.*

Contraria juxta se posita magis elucescunt.

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To the Virtuous Gent. Mrs. *J. L.*

Honoured Mrs,

*HAving never heard of a She-*Mecænas, *I have sometime mused at those Feminine* Dedications, *which are so frequent among the Learned (not excepting the venerable Divines) of this Nation alone.*

Which Custom, whether it commenced at our innate and imitable Indulgence to that Sex, or at St. John's *Example of Writing to the* Elect Lady, (2 Jo. 1.) *or both, I argue not, much less determine or censure. Only, as to the later, I conjecture, that* John *saluted not so much the* Lady, *as the* Saint; *or, not only a noble Personage, but an eminent Member of the Church; or, if as noble, it was to endeer, encourage and honour Her, for being one of the Paucity of Believers of that Rank and Quality,* 1 Cor. 1. 26. *Or, for some other singular and sound Reason moving that holy Man hereunto.*

While I was possess'd of these Thoughts, I little suspected to have ever been my Self surprized by the like Fancy and Fate, if I may so phrase it. But so it is: The Charges *or* Objections *which are here answered, were to me utterly unknown and un-*

thought of, when in your Houſe, not many Months ago (among other Favours of that ſort) you pleaſed to produce Them, *contained in a conciſe* Manuſcript, *extracted (as you ſaid) by your Appointment, from a* printed Copy; *wherewith, if you were a little netled it was no wonder, it being lent you as a choice-convincing* Piece, *by ſome* Roman-Catholick *Neighbour; with whom (if I miſtook not) you ſaid, you had held ſome* Conference *(not as then concluded) about certain Points here diſputed. The ſaid* Manuſcript *you then offered and urged to my leaſurable Peruſal, and it lay by me, under a Diſrelliſh or Neglect, at leaſt a Month (for you had ſet me more ſavoury Vyands to feed upon) till I bethought me, that if haply it was not in your Deſign, yet the Divine Hand might by this Means direct the* Thing *to me (as he did to our great-grand Sire* Adam*) to ſee what I would ſay to it. In the peruſing therefore, I could not paſs it over, without ſome brief* Notes, *to inform and confirm my ſelf, in the* Doctrine *of our* Church, *without any further Deſign.*

And when, by the good hand of God upon me, *I felt theſe Notions to come in with more Fulneſs and Facility, than I had reaſon to expect, I borrowed ſome Hours from my more important Buſineſs (in my own Eſteem) to beſtow on* Them, *in the like ſummary Way (yet a little more regular, than) that my Copy led me in.*

Within

Within a short space, by the same good Providence you procured me a sight and short Survey of the printed Pamphlet *it Self; What time you said to this Effect: That* it was not fit so dangerous a Book should walk about ith' World without Controll or Answer. *These two last Offertures incited some Enlargement, amounting to What you see. Of which, though for its Scriptural Affinity and Furniture, we might say, as they of their Son,* Jo. 9. 21. He is of Age----*let him* speak for himself; *yet, be assured, here is the Consent and Concurrence of Those whom we account Judicious and Orthodox* Divines.

Howbeit, the World hath in all Ages experienced (which I speak Apologetically for us both) the unlimitable-unspeakable (a) Power and Wisdom of God; who, as he pleaseth (b) effeminates the Spirit of Men, or masculates the Spirit of Women: For instance; that caused a Deborah *to contrive, and a* Jael *to execute his Work, while Judge* Barak, *a brave and worthy General, must be but a By-stander,* Jud. 4. 9, 21. *See the like,* Jud. 9. 53, 54. 2 Sam. 11. 21. *That, out of the (c) Mouth of Babes and Sucklings ordaineth strength: Yea (what shall we say?) that with or without, above or against Means, effecteth his own holy Will and glorious Ends. But these rare Instances, do not in the leastwise warrant our Excursions or Deviations, from God's royal-high rode Way prescribed in his Word, nor is any Mans Faith to be further extended.*

(a) Mat. 19. 26. Luke 1. 37.
(b) Isa. 19. 16.
(c) Psal. 8. 2.

But

But now God having, in his ordinary Course of Providence, made you Midwife, *as 'twere, to the Birth of this* Infant, *I knew not where to find (though not desparing of honourable Patronage) a fitter* Nurse *or* God-Mother *for its Education and Advancement, than your Self; your noble Extraction, adorned with known Prudence and Piety, so well beseeming this* Place; *and God having furnisht you with Abilities, Opportunity and Propensity, for Conference and Confutation of the Roman Catholicks (so called) which your County and Vicinity abounds withall; especially with many simple Souls, from whose Eyes the* Scriptures *are skreened, by their* blind *yet bold* Guides, *who say,* We see. *Nor I hope, shall either of us need to disown our* Parentage *or* Partnership *herein.*

To your Service and Assistance therefore in that (d) *Pious* (d) *Office, in order to the common Edification of the true-*Catholick Church *of* Christ, *do I with an humble and* (e) willing Heart, *present this Summary Compilement, as an Handfull of* Goats Hair, *for easie Portage and Use, and to save the Search, after those abstruse and volumnious Tracts, of* Councells, Fathers, Divines *and Others, upon these* Controversies; *which are not obvious, or (for infinite Obstructions of non-Opportunity, Poverty, &c.) not attainable; or if so, not legible or intelligible, by one Person of at least a Thousand. Besides, that*

(d) Acts 18.26.

(e) Exod. 35. 5, 6, 23.

the

the World is going on its last Quarter, and we are All hasting to our (t) long Home (*I hope or wish to Heaven*) *and had need to take the shortest Cut, or next Way we can.* (t) Eccl. 12. 5.

If I have erred (*I say*) *in the* Dedication, *I have but stepped into the Path which my Superiors have trod before me; to which I have also more* signal Inducements, *than Many can* (*or do at least*) *pretend unto. In short, if your Self or any Reader, shall reap Benefit or Satisfaction by this* Essay, *or* It *a Candid and Christian Acceptance, it is the utmost Recompence expected by*

Jan. 22. 166⅞ Your Friend and Servant in the Lord,

T. W.

To the ſimple-honeſt Reader, whom the Sequel eſpecially concerneth: and nevertheleſs to the knowing-worthy Knight, Sir C. T. *of* T. *and to all other noble, ingenuous and ingenious Perſons, that are or would be Members of the* true-Catholick Church of Chriſt, *Grace, Mercy, Truth and Peace is ſincerely wiſhed.*

SIRS,

WE read of a Plurality, which with us importeth a Variety of [a] *Books* that are to be *opened* at the laſt general *Judgment of the Dead.* Which Words how myſtical ſoever they may be, yet are ſo far expreſs and ſignificant, as to aſſure us of the Multiplicity, infallibility and Efficacy of thoſe Evidences that ſhall appear either [b] with or [c] againſt us, in that great and dreadfull Day of Tryall. Among theſe *Books*, we are not, in this *Treatiſe*, invited or occaſion'd, ſo much as to mention any but One or Two, which we all do bear in us, or near about us, that is [d] *The Scripture of Truth*, and our own [e] *Conſcience*: for all Councels, Fathers and Phanaticks, we do profeſſedly exclude even *a Limine*. This *Scripture of Truth*, which we doubt not to denominate *The Book of God*, as being [f] breathed by his good Spirit, into the Hearts, Hands and Pens of holy Men, and hence commonly called of all true Catholicks, in a juſt Veneration and Way of Eminence, the BIBLE or SCRIPTURE, that is, The *Book of Books*, or *Scripture of Scriptures*; This ſame *Book of God*, we ſay, doth expreſly inform us, that *Himſelf*, [g] even the great-eternal *Jehovah*, [g] *in the Beginning, Created Heaven*

[a] Dan. 7. 10. Rev. 20. 12.
[b] Mal 3. 16. Luke 10. 20. Phil. 4. 3. Rev. 3. 5. *&c.*
[c] Pſal. 50. 21. Jer. 2. 22. & 17. 1 Hoſ. 7. 2.
[d] Dan. 10. 21. Jo. 12. 48.
[e] Rom. 2. 14, 15. 2 Cor. 1. 12. Heb. 10. 22.
[f] Mat. 10. 20. 2 Tim. 3. 16.
[g] Gen. 1. 1. to 21.

ven and Earth, and all Things contained in them. Among his celestial Creatures (to avoyd Ambages) we reckon his *Angels* or Messengers, [h] who were continually to attend his glorious Presence, and to be, as it were, *Legati a Latere, proprie dicti* (not *improprie* and *abusive*, as the Popes Legats are) to dispatch his Affairs below or abroad in the World. But certain of these goodly *Angels, kept not* their blissfull Estate and *Habitation*, being (probably for their [i] Pride, Insolency and Rebellion; for Humility needs no Dejection) [k] cast out Heaven into the Earth, or inferior parts of the World, to be [l] *reserved in everlasting Chains under Darkness unto the Judgement of the great Day.*

These lapsed *Angels* or [m] Spirits (for such they be) are comprehended and do pass in Scripture, under the general Appellation of [n] The *Devil* or *Satan and his Angels.*

Now the Devil being in this desperate-forlorn Condition, utterly deprived of all Means and Hope of ever regaining the Favour of God; yet retaining (by the wise Dispensation and Permission of God) the Purity, Power, and Activity of a Spirit, but so wretchedly depraved and corrupted, that he should be as it were, [o] *The King over all the Children of Pride*, (of whom He that is described 2 *Thes.* 2. 4. must needs be Chief) the Spring-Head and grand Parent of all spiritual and corporal wickedness in the World; an Incendiary to the *Reprobate*, to expedite and effect their eternal Ruine; a Tempter, *Sifter*, and Assaulter of the *Saints*, for the Exercise of their Graces, and Enhansing the Glory of their Conquest and Crown. The *Devil* also knowing that he hath but a [p] *short Time* till Eternity overtake him, is the more intense and active at his Work, which is chiefly the Defacing, Demolition and utter Destruction of That which is the main or highest Object of his Envy and Malice, viz. *Gods Image in Man.*

And whereas in every Kingdome, there is some *Polity* and *Regularity* requisite, to the Preservation, Support and (if it may be) th'Enlargement of It self, the *Devil* is nothing defective in this point. For, beside his own subtil and serpentine Insinuations, [q] Depths, [r] Devices, Methods, [s] Miracles and Influences upon the Minds and Actions of Men (for he is [t] transformed into an Angel of light) he ever had and hath his [u] suitable Officers and Emissaries, as numerous, or rather as innumerable as Motes in the Sun, which are instructed and armed by him for all Times and Places, to allure the weak, or assault the strong, and accordingly fail not industriously and dayly to promote his Commands and Kingdome.

And by how much nearer his dismal and final Destruction approacheth, so much more [w] fierce and forcible are his Attempts, Engins

h Mat 18. 10. Luke 1. 19.
i Job 10. 6, 7. Isa. 14. 12, 13. Ezek. 28. 2. to 10. 1 Pet. 5. 5.
k Rev. 12. 9, 10.
l Jude 6.
m Psal. 104. 4.
n Mat. 25. 41. Luke 10. 18. Rev. 12. 9.
o Job 41. 34.
p Rev. 12. 12.
q Rev. 2. 24.
r 2 Cor. 2. 11.
s 2 Thes. 2. 9. Rev. 16. 14.
t 2 Cor. 11. 14.
u 2 Cor. 11. 15. Rev. 9. 2, 3, 4. & 16. 13, 14. Mat. 25. 41.
w 1 Pet. 5. 8.

and Instruments. Now are all his *Brats* brought forth into the Light; and of all These his German Son, his Arch-*Flamen*, his Vice-gerent General, is [x] *That Man of Sin*, whom the Scripture hath foretold, and styleth [y] Antichrist.

He also (to be brief as we may) hath his subordinate Agents or Factors, and, as *Christ the Lord* hath his [z] *great Army* of *Insects*, so hath Antichrist his vast-ugly-croaking Fry of filthy [a] *Frogs*, coming out of his mouth, and [b] *Locusts* out of *the bottomless Pit*. Of which two spurious Families do spring the *Monks*, *Fryers* and *Jesuits*: The two former sorts being an *ignavum Pecus*, a sluggish Vermin, do live upon the spoil of [c] *Materials*; the last being more refined-active Imps, do prey upon *Spirituals*, even the Souls of Men. Of this last Rank and Rabble is the *Pamphleter* an Ensign or Champion (whether ye will) whom we are about to encounter, and (we hope) to conquer.

The Kingdome, State, Oeconomy or Linage of *Antichrist*, may not unfitly be figured out, by the Gigantine Generation of the Philistines of *Gath*. Of whom *Goliath* the Sire, gave the first On-set in the proud defiance of *Israel*, 1 *Sam.* 17. 4. *to* 11. but his Downfall and Destruction, see *ver.* 49. 50, 51. Next, the Lordan *Ishbi-benob* his son, gayly *begirt with a new Sword* (haply made of his Fathers old one, for 'tis like his newest and best was that whereof *David* dispoyl'd him) renews the Quarrel with *Israel*, but sups with the same sauce, 2 *Sam.* 21. 15, 16, 17. Then other two (being all) of his sons successively (whereof the last was dreadfully monstrous, *ver.* 20.) shared the same service and destiny, *ver.* 18. 21. ([d] So let all thine Enemies perish, O Lord.) Well honour our Champion the Author, to rank him (the rather because he wants a Name) with *Ishbi-benob* the first born of *Goliath*: And if he and his Adherents persist to impugn and [e] *pervert the right Ways of the Lord*, as these proud Philistines did his People, they may expect from his avenging hand, a Return suitable to Theirs. For we have good Ground to trust, that as with Them is a meer-visible [f] *Arm of Flesh*; so [g] *with* us is the *invisible God*, by the [h] *Sword of* his *Spirit*, *which is* his *Word*. Now the [i] *Sword of the Lord and of Gideon*, is so formidable and effectual. And [k] *who is this uncircumcised Philistine, that he should defie the Armies* of Spiritual Artillery, *of the living God?*

The *Pamphleter*, for the Confirmation of his *Catholick Doctrine* (as he calls it) insisteth much upon *Apocrypha* and the *Fathers*. As for the *former*, where he accuseth us for rejecting their *Conference of It* with *Canonical Scripture*, contrary (as he saith) to our *own Rule of conferring Places*; Be it known unto him and all his Complices, That

x 2 Thes. 2. 3.
y 1 Jo. 2. 18.
z Isay 7. 18. Joel 2. 25.
a Rev. 16. 13.
b Rev. 9. 2. 3.
c Deo gratias, (say they) *quia nos fatuas bonis Rusticorum*, &c.
d Jud. 5. 31.
e Acts 13. 10.
f 2 Chro 32. 8. Jer. 17. 5.
g Ibid.
h 2 Cor. 10. 4. Eph. 6 17.
i Jud. 7. 18, 20.
k 1 Sam. 17. 26.

That we reſpect the beſt and pureſt Parts of th' *Apocrypha*, as we do the Writings of all Holy Men, *viz.* as they do directly relate unto, or are neceſſarily deducible from the Canonical Scripture. And although we muſt ever account Mens Judgments frail and flexible, not firm and infallible, yet we ſay, that a ſound Believer, and [l] *old Diſciple*, (not every [m] *Catechumen*) that hath [n] *his Senſes exerciſed to diſcern both good and evil*, may ſafely read their Writings, and by ſevering the *Chaff* from the *Wheat*, reap uſeful Inſtructions from them; For how came *Paul* to know and condemn Heathen Cuſtoms, but chiefly by reading their Books? But, ſo to parallel or compare th' *Apocrypha*, as that the Canonical *Scripture* receiveth either Life or Light from *It*, more then it hath in and of it ſelf, we abhor. Beſides many of his Quotations of th' Apocrypha, will be found not impertinent only, but repugnant to the Canonical Scripture. And, to make up his mouth; we demand where he finds, that either the *Lord Jeſus*, or his holy *Apoſtles*, did ever authorize or honour *It*, by alledging any part of *It*, as they have done moſt of the other authentical Books of Holy *Scripture*. However, ſince he claims the Priviledge to compare *Apocrypha* with *Canonical Scripture*, why will he criminate and exprobrate us (as he doth) for comparing and confirming *Scripture* with *Scripture*? May we not undoubtedly compare [o] *Spiritual things with Spiritual*? And what Writings are there in the World more Spiritual, then the Sacred Canonical [p] *Scriptures*?

l Acts 21. 16
m Rom. 14. 1
n Heb. 5. 14.

o 1 Cor. 2. 13.
p 2 Tim. 3 16.
2 Pet. 1. 21.

for the ſuffrage or confirmation of the *Fathers* in this high [illegible] *Tanti*, to ſpend Time and Paper in diſputing [illegible] Howbeit we do not only diſown and diſtaſt the ſcurrilous Compariſons of *Baker*, *Cobler*, and *Tinker*, with the *Fathers*, which the Pamphleter ſporteth his Wit withal; but we do moderately reſpect and honour them, as men exemplary for Learning and Regularity of Life.

And as to *Both theſe* we ſay, That it's time enough to conſult *Them*, when the *Canonical Scripture* fails or refuſeth us: but while *This* is ſo prompt to ſpeak plainly and apartly for it ſelf and us, without either gloſed or ſtrained Conſtruction, and that the Spirit of God directly refers and confines us to it, we dare not, in any wiſe, decline it. See our *Anſw.* to his firſt and fundamental [q] *Objection* wherewith, (it being becomed no ſurer, then upon S. *Peter quâ* [r] *Petra*, or *quâ* [s] *Papa*:) he pulleth (but not with [t] *Sampſons* Faith and Fortitude) an old Houſe, (miſcall'd by Ignorants the *old Religion*) upon his own and his Philiſtines Heads, and (worſe then [u] *Sampſons Foxes*) fires his own Maſter's *Corn*. We have (as we have ſaid,) a pious Reſpect to both th' *Apocrypha* and the *Fathers*, but not ſuch, as to fix the leaſt

q This word being moſt familiar, we follow in our Anſwers along the diſpute.
r Mat. 16. 18.
s See our Anſw. to Obj. 11. & 13.
t Jude 16. 30.
u Jud. 15. 4. 5.

Article or Particle of our *Faith* upon them? We refuse not to cite them for *Illustration*; and if for *Confirmation*, it is so far only as they serve us (which is our *Pamphletor's* own pretence for his usurpation of *Scripture*) against their Patrons and Producers. In which sence (according to his own Rule, *Luke* 19. 22. to which we adjoyn 1 *Sam.* 17. 51. & 2 *Sam.* 1. 16.) we'l make use, of an [w] Enemy even * *Satan* himself: as *Paul* also produced the Heathen Poets for their own conviction. And doubtless to a discerning Eye (as above) there may be found good Morality in *Epictetus* or *Æsop*.

w Deu. 32. 31. Mat. 27. 54. * Mark 1. 24. Acts 16. 17.

Thus ye see, that we abandon all manner of *Proofs* in this *Cause* but *Scriptural*; and if of *These*, we shall add some few for *Ornament*, rather then for needful *Use*, it is to check the daring Impudence of our Challenger, and to let him and the World see; that we have overlaid him both for *Number* and *Weight*; and that there is in *our Father's* ample *House* (not in *Ignatius's* narrow *Conclave*) [x] Enough *and to spare*. And although we avouch the Production of the same Text upon several Heads as Occasion serves, yet we disdain to cite any one Text twice upon the same Head; as the Pamphletor practiseth to make up his Tale of Proofs, which are all confusedly placed, hand over head, as on purpose to perplex and puzle the Reader, and to make a fair semblance of That, which signifies or amounts to Nothing and Worse.

x Psal. 36. 8. Luke 15. 17.

Before we enter into the *Lists* of the polemical *Tract* it self, let us glance at a few Passages in his Preface. First, he hath a great design to enervate and undermine us, by objecting the *Variety* and by consequence the *Vanity*, of our *English Translations* of the *Bible*, because (forsooth) they are *notoriously different from the authentick Latin*: (He means the smooth and glib language of the Beast; for *Hebrew* Roots are so crabbed and hard, that they stick in his Teeth.) To this we say, that we know not (or at least allow not) any syllable or Title material, that, in all our *English Editions* of the *Bible*, to this day, is altered from the *first* learned and exact *Translation* thereof, appointed by King *James* of happy Memory. Wherein we confess the *Translators* were not only, nor (as we conceive) at all guided by their *authentick Latin*, but by the *Original Tongues* of Languages of the Holy Scripture, and by the Spirit of God, obtained by their faithfull [y] Prayers. And notwithstanding this his own subdolous and strenuous Impeachements, by which he *professeth* (*to the exceeding Comfort of* his *Catholicks to confound us by our own Bible*, (that having made us *Creeples* (as one complained in another Case.) he may beat us with our *Crutches*) yet observe, we pray, how he doth elsewhere, not only confess, but industriously (we suppose [z] incogitantly against his Intention) confirm the Truth of our Translation in these Words (*which* saith he, *are*

y Luke 11. 13.

z *Oportet Mendacem esse memorem.*

as clear as the Sun at noon day, viz. *Take, eat This is my Body, This is my Blood*, &c. *Mark* 14. 22, 24. and charge'th us with *opposing a dark and obscure passage to confound it withal*, viz. *Jo.* 6. 63. which we utterly disclaim to have been ever cited by us to such a purpose. But we do rather thus expostulate: If the *Bread* and *Wine* in the Holy Supper, be really converted into the natural-human *Flesh* and *Blood* of *Christ*, to be eaten and drunk *Canibal*-like; why may not the same his Body, by the like rule and Reason, be made a real and material [a] *Door*, to move or turn upon Hinges? Or, [b] a *Vine*, to be pruned and prest? Or, [c] a *Way*, to be [d] *Trod* and trampled on? Which of *These* (think ye) is most horrid and absurd? Or, whether not one as much as another? We might instance in sundry more such similitudes, set forth in *Scripture*, but these may suffice. For his further Assent to the *Truth* of *our Bible*, (i. e. our *Translation*) we refer you to his Entrance upon his 39. *Obj.* And note by the way, how faintly and far off, in his whole Tract, he owns the Sacred *Scripture* for it self. You shall not hear him call it *The Bible*, much less *Holy Bible* (while with zeal he mentions his *holy Water*, and his *holy Ashes*, &c.) but *their* (i. e. the *Protestants*) *Bible*, as in contempt or as if he cared not whether there were *any* or *none*. But if any, it must be a nose of *Wax*, to be wryed by his *Rule of Faith*. And doubtless, if there be [e] Gradations of eternal Joys and Torments, it would be easier for him and his Party, that there were no *Canonical Scripture* at all, (which Men, Angels nor Devils, ever were or ever shall be able to effect,) but only *Traditions*, *Councils*, *Fathers*, (or at the best) *Apocrypha's* to live by. Yet since there is and shall be *The Bible*, will he will he, he must needs allow it some Translation, he knows not which; yet Any rather then Ours. Well, but suppose our *Translation* not current or authentick, but corrupt; why will he then be regulated by it? or strain himself, as he doth, by strength of Argument, to arraign, accuse, try and condemn us thereby, as by a Rule which himself judgeth to be crooked? Wherefore else doth he urge against us, *Luk.* 19. 22. Is this candid or upright Dealing? Why doth he not rather [f] *shew* us his own *more excellent Way* of *Translation*, and hold us to it? But let the unbyased Reader be judge how injuriously he treats us, and whether the same his own *Motto* which he sixeth in the Front of his Book, may not better fit his own Fore-head, viz. *Out of thine own Mouth will I judge thee.* &c. We shall only salute him in the Words of our high *Shepherd*, whose Cause we vindicate, viz. *Are not my Wayes equal? Are not your Wayes unequal.* Ezek. 18. 29.

[a] Jo. 10. 7. 9
[b] Jo. 15. 5.
[c] Jo. 14. 6.
[d] Heb. 10. 29.
[e] Mat. 10. 15. and 11. 22.
[f] 1 Cor. 12. 31.

Next, it's worth the while (not slightly to observe, but) to sit down and seriously ponder, what he so zealously presseth to his Proselyts; and not without Cause, it being the main *Prop* and *Pillar* of *Popery*, viz. *In*

all

all their *debates or disputations upon points of Religion, to keep themselves and their Adversaries, close to the Rule of Faith, which is* (saith he) *the Judgment of the Church.* Well wotting, that if they step but a foot out of this *Circle*, they're in danger to be snapt up and gone. But having once poyson'd or stupified their Judgment with this rotten *Principle*, he can (like the old sly Serpent) more easily slide into their Affections and Actions. And upon this *Bussis* (be assured) reflecth the cunning Contexture of his Treatise all along, till he concludes with *Ignorance*, which (he'll tell you, is the *Mother* of *Devotion* and *Daughter* of the *Church*. So running round as in a Horse-Mill, you'l find him end where he began. *Mater me peperit, pario mox filia matrem.*

Here's a Protestation to purpose, which some of his Gang have also swallowed whole, saying, *It's impossible his Book should be answered.*

Lastly, We cannot but admire the benummed Confidence, or rather matchless Stupidity of this Man, that transported him to such a vaporous Affront, or definitive Censure and doom, as to say, *That we are never able, in our defence, to produce so many Proofs in number so express & clear, and for so great a Number of Controversies, as are touched in his so little a Treatise.* Yea (to make sure) he pawns his Soul upon it, as 2 *Cor.* 1. 23. For what doth he less while he saith, *I protest here in the presence of God (whom I call to witness---) that it is not in the Power of any one, no not of all our Adversaries that are in* England, *to find in their own Bible, one only express Text, I say one only in their own Bible, by which they can possibly prove one only Point of their false Doctrine, without their usual Art of Adding, Diminishing, Chopping, or Changing the Scripture, or the sence thereof, &c.* Sure this Monopolist of Religion and *Catholicism*, means to *protest* us out of our *Protestancy*, and to turn *Protestant* himself!

But in sadness, did ever Light discover so desperate or prodigious a *Protestation* as this? that dares out-face, and endeavour to eclipse the Sun it self? that blushes not to bid defiance to, or strive to stifle, such a numerous, natural, naked (and therein most lovely, powerful, and impregnable) *Proofs* of holy *Scripture*, asserting and confirming the *Truth* of *Protestant Doctrine*, as his Conscience (if not [5] *seared* and sealed up) well knoweth are producible, and really produced in the following Dispute. (Wherein though he may see plenty, yet upon sundry points we have surplusage.) Insomuch as, What they pertinaciously and impiously spake, *Num.* 16. 14. we may soberly and justly say, *Wilt thou put out the Eyes of this people.* Surely the Spanish *Bragadocio* (though of his brood) is but a *Dastard*; The Grecian *Sinon*, a silly *Sneak*; his obtestation tended but to th'Invasion of a terrene City, *Troy*; but this sublime *Protestation* of our brave *Babylonian* or *Babelist*, to the scaling of Heaven, as *Gen.* 11. 4. What, art thou the only standing *Oracle* of the earth? Must all the World dance after

[5] 1. Tim. 4. 2.

thy

thy Pipe?—*Shall the* [h] *earth be forsaken for thee? Shall the rock be removed out of his place?* Is it good that this *Canker-Worm*, this *Gangreen* should corrode the precious [i] *Body of Christ*, *his Church*, without Remedy or Application? Is it fit this infernal *Cerberus* should range about unchain'd, unmuzzel'd? (the biting of a mad dog is dangerous) For, what will He not dare to speak or [k] do in promotion of their Catholick Cause! O direful! O dreadful! *Fifth* of *November*. How shall men or Angels sufficiently mention or memorize thee! *Monstrum Horrendum*—is a Court-ship unspeakably below thee. This Passage may stand in Answer to all his stupendious *Ecce's* or rather *Extasies*, which he useth in his following Debate to beg Attention. As for his closing Aspersion, of *Adding*, *Diminishing*, *&c.* We abhor that nefarious Artifice, hoping we have as well learned, *Mat.* 15. 6. & 19. 6. *Mark* 7. 13. *Rev.* 22. 18. 19. as He. We can wipe of his Calumny with ease and scorn, and retort it upon himself and his Party. Who cropt or expunged the 2. Moral *Precept* from the *Decalogue*? We or They? Those that *abhor* not *Idols* are soon drawn to *commit Sacriledg*, Rom. 2. 22. *Turpe est doctori cum Culpa rubarguit ipsum.* [l] When *Judgement shall be laid to the Line*, *and Righteousness to the Plumet*, *and the Hail shall sweep away the Refuge of Lyes*, *and the Waters overflow the Hiding Place*, where shall our pitifull Pamphleter appear? Were it to purpose, we could here make as solemn and safe a *Protestation* as He; but we forbear, and shall only affirm us verily confident, that of his long *Train* of *Texts*, which he hath tyed together as Ropes of Sand, or scraped up as handfuls of Dust to cast in our Eyes, ther's not one left him that is properly and rightly applicable to the purpose he produceth it. And it's more then probable, that he never had, nor would have to do, with any prying, *searching* and trying *Genius*, such as that of the noble [m] *Bereans*; but with a tame and Cadish Cattel that will be taken as with a Crust, will swallow any Morsel, and lead or drive at his pleasure.

Because the *Pamphlet*, being a [n] Work of *Darkness*, cannot endure the *Light*, and is not easily to be found *Sub Dio* or in publick, we have therefore truly transcribed the sinew or substantial Parts, viz. its *Heads* and the *Texts* cited for our *Confutation*; Whereof, if himself have mis-quoted or mis-applyed Any, let Him and not us be blamed. And for his gaudy Glosses and varnishes thereupon, wherewith he sullies the Sacred *Text*, and dazles the eyes of Ignorance, we list not stain our paper with them. Those that are so minded, may possibly, upon Enquiry, meet with the *Pamphlet*; Which if they do, let them but mark, how oft he rubs up his Readers Attention, with *Loe! Behold! how plain! how clear! For Gods sake where are their Eyes?*

(and

[h] Job 18. 4.
[i] Col. 1. 24.
[k] Gen. 11. 5.
[l] Isa. 28. 15. 17.
[m] Acts 17. 11.
[n] Psal. 82. 5, & 91, 6. Jo. 3. 20. Rev. 16. 10.

(and just at these Words, are his Eyes poring into *Hell*, for Proof from the rich *Glutton*; and 'tis great pitty, that *Purgatory* and the *Limbus's* afford him no more Precedents; for, these would carry some little Credit.) The best direction we can give to the Disquisition of the *Book*, is This: It is, as to the *Author*, *nameless*; and, unless *The last Edition* dateth it, *dateless*. He subscribes *Permissu Superiorum*; he should say, *Jussu et Afflatu Inferorum*. You must find it either *Above* or *Below*; for ther's no such [o] middle Place as *Purgatory* left it; neither need ye peep into the Limits of *Index Expurgatorius*; its a *Piece* too pure and precious to come there. Nevertheless wee'l do the *Author* this Favour, to confess him somewhat more ingenious in *concealing* his *Name*, then *Philanax* that egregious *Foyst*, who *faigned his*, as hath been seasonably and soundly discovered by the R^d. D^r. *D. M.*

o Mar. 7. 13, 14. & 25. 46.

I were an high and happy Atchivement (which is rather to be prayed for, then speedily expected) to [p] *pluck* these *Brands* out of *the fire to recover them out of the snare of the Devil, that are taken captive by him at his will*; or, (plainly) to undeceive those simple Souls, that are hurried away by Herds, yea, by whole [r] *Nations* and Kingdoms, *Kings* and all; and are *Made* even dead *drunk, with the Wine of Fornication of that great Whore*, the spiritual Babylon. We have briefly deciphred those [t] *greivous Wolves*, the grand Sophisters, and Impostors themselves; whom we dare not, because we cannot call *Blind Guides*, but will bespeak them in the Words of our Blessed *Saviour*.--- *If ye were blind, ye should have no sin, but now ye say, We see; therefore your sin remaineth.*

p Zec. 3. 2. Jude 23.
q 2 Tim. 2. 26.
r Rev. 17. 2. & 18. 3.
s Acts 20. 29.
t Jo. 9. 39. 40. 41.

The Reader may please to bear with the Prolixity of this *Preface*; Because 1. That pestilent *One* of the Pamphleter's, provoketh to a larger Paraphrase. And 2*ly*. *This* of *ours*, doth a little enucleat his *Enigma*'s; enlighten his dark Lanthorn to Others, if not to Himself; and is indeed a considerable Part of our *Answer* to the *Whole*.

TOUCH-

Touch-Stone Proof;

AND THE

TOUCH-STONE

It Self,

Laid to the Test and Balance of the Sanctuary.

The Touch-Stone Author *begins thus.*

The Protestant affirms,

THat *there is not in the Church, One, and that an infallible Rule for understanding the Holy Scriptures, and conserving of Unity in Matters of Faith. Contrary to the expres's Words of their own Bible*, Rom. 12. 6. Phil. 3. 16. Gal. 6. 16. 2 Cor. 10. 15. 1 Cor. 11. 16. Rom. 6. 17. 2 Cor. 10. 16. 1 Tim. 6. 20. Rom. 6. 17. Gal. 1. 6. Rom. 16. 17. Acts 15. 2. 1 Tim. 6. 20. Rom. 12. 16. Obj. 1.

It's false: For we affirm the contrary, and that the holy Canonical *Scriptures* themselves are this *Rule*; they being sufficient, with assistance of the Spirit of God, to be their own Interpreters, and to determine all matters in the Church, *Isa.* 8. 20. *Job.* 5. 39. 1 *Cor.* 2. 9, 10, 13. without vain humane help. 1 *Cor.* 3. 18, 19 The words *Form*, *Rule*, and the like, which are proper to the *Scriptures*, the Church of *Rome* doth falsly arrogate and usurp. *Ans.* 1.

That in matters of Faith, we must not rely upon the Judgement of the Church and her Pastors, but only upon the written Word. Contrary to the expres's Words of their own Bible, Mat. 23. 2. Luke 10. 16. Mat. 16. 19. Deut. 17. 8. Hag. 2 11. 2 Chron. 19. 8. *to th' end.* 2 Thes. 2. 15. Obj. 2.

They wrest and wrong the *Scriptures*, making *Mens Judgement* the *Rule of Faith*, who are only Ministerial; the sole object of Faith being *God*, *Mark.* 11. 22. as he is revealed *Ans.* 2.

in the *Scriptures*, *Luke* 24. 27. 32. 45. *Acts* 26. 27. Nor doth any Text they produce impower the Church or its Paſtors, to determine any point of Faith, beſide or without the written word of God; as in our Anſw. to the firſt Obj.

Obj. 3. *That the Scriptures are eaſie to be underſtood, and therefore none ought to be reſtrained from reading of them. Contrary to the expreſs Words of their own Bible,* 2 Pet. 3. 16. Acts 8. 30. Luke 24. 25, 27. Rev. 5. 2. 2 Pet. 1. 20. Mat. 13. 11. 36. Luke 24. 45. 1 Cor. 12. 10. Luke 8. 10 54. Luke 2. 50. 2 Tim. 3. 7. 1 Jo. 4. 6. Jo. 5. 35. Pſal. 119. 18. 34. Rev. 5. 1.

Anſ. 3. The *Scriptures* are obſcure only to perverſe Spirits, while they continue ſuch; but to the pliant and docible they are plain and eaſie, *Prov.* 8. 8, 9. *Hoſ.* 6. 3. *Jo.* 7. 17. However, they are not to be kept or concealed from the weakeſt capacities, *Num.* 11. 29. *Deut.* 6. 6, 7, 8 9. *Pſal.* 1. 2. & 19. 7, 8. & 119 9. 105. *Luke* 11. 52. *Jo.* 5. 39. *Acts* 17. 11. 23. & 18. 24. *Rom.* 15. 4. 14. *Col.* 3. 16. & 4. 16. 1 *Theſ.* 5. 27. 2 *Tim.* 3. 15, 16, 17. *Rev.* 1. 3. & 22. 10. Surely the Pope himſelf will not pretend to more knowledge than had the Apoſtles, whom, their own Proofs affirm, our Saviour called *Fools*; (though, for their Wiſdome, he had elſewhere termed them, *The Salt of the Earth*, and Secretaries of *the Myſteries of Heaven*, *Mat.* 5. 13. & 13. 11.) And well may he ſo call the wiſeſt of Men, 1 *Cor.* 1. 25. ſeeing *he chargeth his* very *Angels with Folly*, *Job* 4. 18. And upon this account its not ſafe for the learned or wiſeſt Man living to meddle with the *Scripture*; which how impious and abſurd it were to ſay, the Saints are able to Judge, *Rom.* 15. 4. He might have ſpared to cite *Rev.* 5. 1. which can be underſtood none otherwiſe, than of Gods eternal and ſecret Decrees concerning his Church. See *Deut.* 29. 29.

This Digreſſion is theirs. Becauſe the *Eunoch*, *Acts* 8. 30. ſtood not to compare Place with Place (he ſurely meaneth *Scripture* with *Scripture*) therefore its not lawfull (forſooth) for us to do it. Why then doth he uſe it himſelf? Or what elſe is his Pamphlet compoſed of (with reverence be it ſpoken to the Sacred *Scripture*) but Conferences, and (as he would have them, but they are nothing leſs than) Congruities of *Scripture* and Fathers.

Obj. 4. *That Apoſtolical Traditions and ancient Cuſtoms of the Church, (not found in the written Word) are not to be received, nor do oblige us. Contrary to &c.* 2 Theſ. 2. 15. 2 Theſ. 3. 6. 1 Cor. 11. 2. 1 Tim. 6. 3. 20. 2 Tim. 1. 13. 2 Tim. 2. 2. Jo. 20. 30. & 21. 25. & 16. 12. 1 Cor. 11. 16. 34. 2 Jo. 12. 3 Jo. 13. *Acts* 16. 4. & 15. 28.

Anſ. 4. The written word of God doth fully contain all things needfull to Salvation, *Jo.* 5. 39. & 20. 30, 31. & 21. 25. *Acts* 1. 1, 2. & 20. 27. 32. 35. & 26. 22. *Rom.* 15. 4. 2 *Tim.* 3. 15, 16, 17. *Heb.* 4. 12. *Ja.* 1. 21. 1 *Pet.* 1. 23. 25. 2 *Pet.* 1. 21. And although the Apoſtles might mention *Traditions*, yet Theſe were either ſuch, as were after alſo put in Writing, as in that 1 *Cor.* 11. 2. (cited by the Pamphleter,) which, in the Verſes following, is evidently drawn out in repetition of thoſe Particulars, which we had formerly expreſſed by word of mouth; or, ſuch as are congruous to ſome other parts of the written Word of God, unto which in all Matters of Faith or Doubt whatſoever, we are ſtatly referred, *Iſa.* 8. 20. *Mal.* 4. 4. *Luke* 10. 26. *Jo.* 5. 39. *Acts* 26. 22. But, as for thoſe which are called the *Traditions* of *Men*, of the *Elders*, or the like, *Deut.* 4. 2. *Iſa.* 29. 13. *Ezek.* 20. 18. & 43. 8. *Mat.* 15. 3. 9. *Mar.* 7. 9. 13. *Gal.* 1. 8, 9. *Col* 2. 8. ſome were and are fooliſh, needleſs and ſuperſtitious; others vile, wicked and damnable.

Obj. 5. *That a Man by his own underſtanding or private ſpirit, may rightly judge and interpret Scripture. Contrary to &c.* 1 Cor. 12. 8. 10. 2 Pet. 1. 20. 1 Jo. 4. 1.

Anſ. 5. For the Confirmation of the Doctrine of the Goſpel, and the Founding of Churches in the Primitive Time, miraculous and extraordinary gifts of Knowledge, &c. 1 *Cor.* 12. 8. *&c. Acts* 2. 17, 18. were conferred upon ſome above others; but in the ordinary State and Oeconomy of Gods Church, the Sence of *Scripture* (through the guidance of Gods Spirit) is obvious to the Simple. *Deut.* 30. 11, 12, 13, 14. *Pſal.* 19. 7. & 119. 98, 99, 130. *Iſa.* 35. 8. & 54. 13. *Jer.* 31. 34. *Mat.* 11. 25. 1 *Cor.* 2. 10. 15.

Obj. 6. *That St. Peters Faith hath failed. Contrary to &c.* Luke 22. 31, 32. Mat. 16. 18. Mar. 23. 2. Jo. 11. 49, 51.

Though

Though *Peters* Faith failed not finally or radically at the Heart, yet it was much interrupted and weakned in its proper and natural Action, which is *Confession* of the *Mouth*, *Mat.* 26. 34, 35, 70, 72, 74. compared with *Rom.* 10. 10. For Faith and Confession are inseperably coupled together; so that where Confession fails, Faith is undoubtedly shaken. See also *Jo.* 20. 25, 27, 28. and our Answ. to Obj. 23. *Answ.* 6.

That the Church can erre, and hath erred. Contrary to &c. Isa. 59. 21. Jo. 14. 16. Mat. 18. 17. Isa. 35. 8. Eph. 5. 27. Jo. 16. 13. Eph. 5. 27. Isa. 9. 7. Ezek. 37. 26. Luke 22. 32. Mat. 22. 3. 1 Pet. 2. 9. Jo. 17. 17. 1 Cor. 11. 25. Psal. 101. 13, 29. Eph. 2. 10. Jo. 10. 16. Acts 4. 32. Eph. 4. 5, 11. Luke 10. 16. Deut. 17. 8. Jer. 3. 15. Mal. 2. 7. Mat. 16. 18. Acts 15. 28. 2 Cor. 13. 8. 1 Tim. 3. 15. Obj. 7.

We are falsly defamed; for we do contrarily affirm, that the true *Church of God* (which we take not to be the Church of *Rome*) cannot erre, as being never destitute of the Conduct of the Spirit, Word, and Grace of God. For which we do not only assert *Isa.* 59. 21. *Jer.* 3. 15. *Ezek.* 37. 26. *Mal.* 2. 7. *Mat.* 16. 18. & 18. 17. *Jo.* 14. 16. & 16. 13. & 17. 17. (20.) *Acts* 15. 28. 2 *Cor.* 13. 8. 1 *Tim.* 3. 15. 1 *Pet.* 2. 9. which are by them misapplyed; but we add also *Pro.* 1. 23. *Isa.* 30. 20, 21. *Rom.* 11. 29. and more might do for Confirmation if need required. *Answ.* 7.

That the Church hath been hidden and invisible. Contrary to &c. Mat. 5. 14, 15. Mat. 18. 17. 2 Cor. 4. 3. Isa. 2. 2. Psal. 27. 8. Rom. 10. 14. 1 Cor. 11. 19. Psal. 19. 3, 4. Isa. 60. 20. Acts 20. 28. Isa. 61. 9. Obj. 8.

We say indeed, That the true *Church of God*, the Spouse of Christ, consisting in and of the Hearts of Elect Believers, 1 *Sam.* 16. 7. *Pro.* 23. 26. *Isa.* 29. 13. *Ezek.* 20. 16. & 33. 31. *Hos.* 10. 2. *Mat.* 15. 7, 8. is invisible, and here on earth indistinguishable from Hypocrites, *Mat.* 13. 27. to 30. *Luke* 16. 15. How else went *Judas* undiscovered among th' Apostles? Or, why did each One of Them (simply suspecting his own heart) say *Master, Is it I?* And it is meerly the Judgement of Charity, that makes us Members of the Church militant or visible; which is as much as may be gathered from *Isa.* 2. 2. & 61. 9. 1 *Cor.* 11. 19. 2 *Cor.* 4. 3. and the like places. Yea, the visible Church it self hath been very obscure, and at a low Ebb, *Gen.* 18. 19. *Mat.* 26. 56. *Rom.* 11. 3, 4. 1 *Pet* 3. 20. We need not wonder, therefore, at the specious and spacious *visibility* of the present Church of *Rome*, wherein the Sences only are exercised, and the Spirit and Power of Godliness, are utterly excluded and extinct; her Profession and Religion it self, being meerly *Opus Operatum*, and there an end. But *God is a Spirit*, and will be *worshipped in Spirit and Truth*; For which cause, the true Church of Christ, is said to be *all glorious* or beauteous *within*, *Psal.* 45. 13. but black without, *Cant.* 1. 5. 6. 5. But in very deed, the *Romish Religion* is so near of kin, and so congruous to the *Flesh*, as its a wonder (without the abundant Grace and Goodness of God Almighty) that the whole *World* is not at once and altogether *Roman Catholick*. And though we admit them that vast and universal visibility they require; yet may we say of our poor *little Flock and Fold*, *Luke* 12. 32. *Jo.* 10. 16. in comparison of their immense Multitudes, as the *Jud.* 8. 2. *Is not the gleaning* &c. *Answ.* 8.

That the Church was not always to remain Catholick or universal, and that the Church of Rome *is not such a Church. Contrary to &c.* Psal. 2. 8. Luke 1. 33. Col. 1. 3. Rom. 1. 8. Col. 1. 32. Gen. 22. 18. Mat. 24. 46. Acts 1. 8. Dan. 2. 35. Luke 24. 47. Psal. 46. 9. Psal. 72. 8. (we 71.) Mark 16. 20. Ezek. 13. 3. Mat. 28. 19. Acts 1. 8. Obj. 9.

The Word *Catholick* goes farr with them, and carries all afore it; as if that Epithet were not as properly applicable to Error and Heresie, to Sin and the *Synagogue of Satan*, as to the Church of *Rome*, or even to the true Church of Christ it self. But now, if they can make it appear, that they are the genuine off-spring of these renowned Roman Catholicks to whom St. *Paul* wrote, *Rom.* 1. 8. wee'l give them *the right hand of Fellowship*. Mean while they wrong us, by charging us to affirm, that the Church was not always to remain Catholick; since it hath ever been, and is our constant Prayer, at least that it may be so. We being the substance, can easily allow them to be the shadow: We enjoy the Thing, let *Answ.* 9.

them usurp the Name *Catholick*, *Vox*, *& praeterea nihil*. In short, whether our Antagonists do more affect the Title *Christian* or *Catholick*, that is, do rather aym at *Conversion* and Reformation, than *Conquest*, Confusion and Ruine both of Bodies and Souls, which cannot bow to *the Beast*, that hellish Powder-Plot, and other like horrid Practises, will testifie to Eternity.

Obj. 10. *That the Churches Unity is not necessary in all points of Faith, Contrary to &c.* Eph. 4. 5. Jam. 2. 10. Acts 4. 32. 1 Cor. 1. 10. Jer. 32. 39. Cant. 2. 6. Psal. 67. 7. Mat. 12. 25. Mar. 3. 24. Luke 11. 1. Mat. 18. 19. Eph. 2. 14, 15, 16. 8. 22. Eph. 5. 27. Phil. 3. 16. & 1. 16, 27. Gal. 5. 9. & 1. 8. Col. 3. 15. Jo. 17. 11. 2 Cor. 13. 11. Psal. 121. 3.

Ans. 10. A gross scandal cast upon us! For we practice, or at least do pray for and endeavour *Unity* according to the Texts he cites, or such of them, as are to purpose. Howbeit, the Head of the Church himself saith, *It is necessary that Offences come*, *Mat.* 18. 7. 1 *Cor.* 11. 19. And what are these, if not Animosities, *Contentions*, *Divisions*, &c? Was there not a true Church of God at *Corinth*, 1 *Cor.* 1. 2. and yet we read of Divisions among them, 1 *Cor.* 1. 11, 12, 13. *&* 3. 3. *&* 11. 16, 18. At *Galatia*, *Gal.* 1. 2. and yet they are taxed with *biting and devouring* one another, *Gal.* 5. 15. At *Philippi*, *Phil.* 1. 1. yet we find variety of Judgements, and consequently Divisions there, *Phil.* 3. 15. Yea, at *Rome* it self, *Rom.* 1. 7, 8, which they will have to be the sole and proper Seat of Unity, yet behold Jarrs and Jealousies even among them also, *Rom.* 14. 13. For all which the Apostle gives good Reason, 1 *Cor.* 11. 19. Besides that, by reason of Sarans Malice, Mans Pravity, Gods just Judgement and wise Counsel, Divisions are unavoydable.

Obj. 11. *That St.* Peter *was not ordained by Christ, the first Head or Chief among th' Apostles, and that among the Twelve, none was greater or lesser than another. Contrary to &c.* Mat. 10. 2. & 16. 18. Psal. 117. 22. Isa. 28. 6. Dan. 2. 34. Mat. 21. 42. Rom. 9. 33. Mat. 16. 19 & 16. 15. 1 Cor. 3. 4. 22. Luke 22. 31, 32. Luke 22. 26. Jo. 21. 15, 16, 17. Mat. 12. 25, 26. Psal. 18. 43. & 45. 16. (we 46.) Mark. 2. 16. Acts 1. 13. Luke 1. 33. 2 Cor. 11. 5.

Ans. 11. His Quotations are plainly wrested and misapplyed. For, as to *Peters* Priority or Presidency, if any such matter may be grounded on *Mat.* 10. 2. it was only for the time that the Apostles continued together. For upon their dispersion, there is nothing spoken or intended of any Superiority in Degree, much less in Domination: but the clear contrary is evinced from *Mat.* 28. 18, 19. 20. *Mar.* 9. 34, 35. *Luke* 22. 24, *to* 27. *Rom.* 15. 20. 1 *Cor.* 3. 10. 22. *Eph.* 2. 20. *Rev.* 21. 14. For his power of the Keys (which is hudled upon this Head) see our Answ. to Obj. 14. Had *Peter* himself affected or known, any such Supremacy, Lordlyness, Affluence or Ease belonging to him, above his fellow-Elders, as hath been since usurped and enjoyed by the Pope, he would never, doubtless, have written as he did, 1 *Pet.* 5. 1, 2, 3. nor have used that familiar-lowly stile of *beseeching*, *&c.* which the *Pamphleter* and his Party, (if they list read or regard it) may find throughout his Epistles. Wherein also, (*viz.* 2 *Pet.* 3. 15, 16.) They may observe his high esteem of *Paul*, as a person no whit inferiour to him. And we suppose, it were not unbeseeming his *Holiness* himself, to set before him these Epistles of his Predecessor as a Prospect and Pattern: For if He derive his Dignity, Dominion, & *Pontificalia* from *Peter*, and this by authority of holy *Scripture*; why doth He, contrary to the same *Scripture*, decline, and (indeed) grosly degenerate, in point of Christian Duty, which that gracious and now glorious Saint, did zealously prescribe and practice, by the undoubted Influence and Assistance of the Spirit of God? So that untill the Pope attain, or apply himself (at least) to imitate the rectitude of this his pretended Prototype (sc. *Acts* 6. 2. 4.) his Holiness must give us leave to look upon him, and his See, as an *Horrendum quoddam*, or a stupendious Prodigie, spawned, gendred, and nourished by the *Prince of the Power of the Air*; composed of Pride and Luxury, Pomp and Tyranny; diametrically opposite to Christ, God and Godliness, and (in short) *That* very *Man of Sin*. But further, if *Peter* was Superiour to the rest of the Apostles, how comes

comes he to be *ſent* and delegated by them, as *Acts* 8. 14. which muſt needs be an Argument of their Equality with him at leaſt, ſee alſo *Gal.* 2. 9. Laſtly, for his Learning, they'l not ſurely prefer him, *Acts* 4. 13. *&* 14. 12. *&* 26. 24. 1 *Cor.* 4 18. Neither did or doth Chriſt himſelf, *Luke* 10. 21. 1 *Cor.* 1. 26, 27. (Herein, all the world knows the Pope goes not parallel with *Peter*: Nevertheleſs, what he's ſhort in *Sanctity*, is ſupplyed and ſurpaſſeth in *Supremacy*.) For *Peters* ignorance of Letters, it is transferred to their Lay-people, who are tyed on pain of damnation to take all things upon Truſt, or the publick Faith of the Church. Surely (which was omitted in its proper Place) if *Peter* was Head and Foundation of the Church (as they fondly inferr from *Mat.* 16. 18.) then did *Paul* miſs the Mark, to write as he doth, *Eph.* 2. 19, 20. where he makes the reſt of th' Apoſtles and Prophets, at leaſt, equal Founders with *Peter*. We might here have mentioned his Riches; but ſee our Anſw. to Obj. 14.

That a Woman may be Head and Supreme Governeſs of the Church in all Cauſes, as the late Q. Eliz. was. Contrary to &c 1 Tim. 11. 12. 2 Cor. 14. 34. Obj. 12.

By the cited Scriptures, a Woman is prohibited only Preaching, Teaching, publick Conference in the Church, and *uſurping Authority over her Husband*. But Women, as well as Men are ordained Princes and Governors, for preſervation only of Peace, Unity, and Order in the Church, *Iſa.* 49. 23. In which ſence God himſelf deſigned even *Cyrus* an Heathen Prince, his *Shepherd*, *Ezra.* 1. 1. *Iſa.* 44. 28. And why not *Elizabeth* Q. of *England*, as well as *Mary*; or much rather, as *Deborah*, Judge, Mother, and Propheteſs of Iſrael, *Jud.* 4. 4, 5. *&c. &* 5 7. Theſe things being juſtly thus, we hold his oughty Argument a *minori ad majus*, nor worth Recital, much leſs Reputation. *Anſ.* 12.

That Antichriſt ſhall not be a particular Man, and that the Pope is Antichriſt. Contrary to, &c. 2 Theſ. 2. 3, 4. Rev. 13. 18. 1 Jo. 2. 22. Jo. 5. 43. Dan. 7. 7. & 12. 11. Rev. 13. 17. & 17. 8, 11. Luke 13. 13. Mat. 24. 15. Obj. 13.

That of 2 *Theſ.* 2. 3. is no more to be underſtood of, or reſtrained to a particular Man, than *Deut.* 29. 19, 20. *Pſal.* 37. 37. *&* 87. 5. *Pro.* 28. 21. *Mat.* 18. 7. Or, *Pſal.* 21. 1. *Pro.* 16. 10, 15. *&* 19. 12. *&* 21. 1. 1 *Pet.* 2. 17. For it is explained by *ver.* 4. to be *that Man* (*viz.* that continuate Society and Succeſſion of Men) that ſitteth and Lordeth it over Mens Conſciences *in the Church*; which is chiefly exerted in Remitting and Retaining of Sins, the proper and ſole Prerogative of God Almighty. And for the Pope's Congruity or Conformity to theſe following Texts, *Mat.* 24. 24. 2 *Theſ.* 2. 4. 1 *Tim.* 4. 1, 2, 3. 1 *Jo.* 2. 18. *Rev.* 13. 18. *&* 17. 3, 5, 6. *&c.* we take his *Holineſs* to be *The Antichriſt*; whom we look not upon as one ſingle Man (*ut ſupra*) but a certain ſucceſſive Kingdome and State oppoſed to *Chriſt's*, which ſpurious Bulk or Body of *Antichriſt*, hath ſpawned and ſpread it ſelf into innumerable Hereſies, Schiſms, Sects, Antient and Modern, which are, moſt of them ſo near us, as they need no naming here. Let Theſe all ſooth up themſelves in their ſeparate Sanctimonies, *Iſa.* 65. 5. and pretend what they will or can, they are all liſted with Antichriſt, and do march under his Colours and Command. For Surely there's but Chriſt and Antichriſt, *Luke* 9. 50. Chriſt and Belial, 2 *Cor.* 6. 15. God and Mammon, *Mat.* 6. 24. Sanctity and Sin; Theſe all Anti-Synonama's. Thee are *alii*, not *aliud*; other Perſons or Names, not other Things: If they be not of and in Chriſt, they muſt neeeds be of Antichriſt, *Rom.* 8. 9. And we further ſay, that if *Peter* was the firſt Pope (which is as hard for Proteſtants to believe, as 'tis eaſie for Popelings to affirm) He was Head of that Monſtrous Antichriſtian Body. *Anſ* 13.

That no Man, nor any but God, can forgive or retain Sins. Contrary to, &c. Jo. 20. 21, 22, 23. Mat. 9. 3. 8. & 16. 19. & 18. 1. 1 Cor. 5. 5. 1 Tim. 1. 20. 2 Cor. 2. 10. & 5. 19. Num. 5. 6. Obj. 14.

We confeſs, and indeed do affirm, That none *can forgive Sins* authoritatively and abſolutely *but God alone*, *Luke* 5. 21. But by Gods Ordinarion it is and may be done miniſterially and declaratively by Men. Which Power was equally and indifferently committed to all the Apoſtles, and conſequently to all their Succeſſors the Miniſters of the Goſpel, *Mat.* 18. *Anſ.* 14.

18. *Jo.* 20. 23. 1 *Cor.* 5. 4, 5. But his *Holineſs* (St. *Peters* pretended Succeſſor) would not hear of this. For if the Keys be taken from his Girdle, and his Shop of Indulgences ſhut up (*Venalia enim omnia Romæ*) his Kitchin would be as cool, and his Coffers and Pockets as empty as his Proto-Predeceſſor *Peters*, *Acts* 3. 6.

Obj. 15. *That we ought not to confeſs our Sins to any Man, but to God only. Contrary to, &c.* Mat. 3. 5, 6. Acts 19. 18, 19. Num. 5. 6. Mark 1. 4. Jam. 5. 16. Mat. 18. 18. & 17. 14.

Anſ. 15. 'Tis falſe: For we affirm, that we are to *confeſs* our *Faults* (*i. e.* our Sins) *one to another*, *Jam.* 5. 16. eſpecially to ſuch as we have offended, *Mat.* 5. 24. and generally, either to the Miniſter, or to any Fellow-Chriſtian, for Counſel or Comfort. Which makes nothing (nor doth any Text he cites) for their auricular Confeſſion; but the primary and proper Object of it, we ſay, is God, *Pſal.* 32. 5. & 51. 4. 1 *Jo.* 1. 9.

Obj. 16. *That Pardons and Indulgences were not in the Apoſtles Times. Contrary to, &c.* 2 Cor. 2. 10. 2 Cor. 2. 6. Mat. 18. 18. & 16. 19.

Anſ. 16. This hath received ſufficient Anſwer already, as to the 14 Obj. Pardon and Forgiveneſs being the ſame, as we conceive.

Obj. 17. *That the Actions and Paſſions of the Saints do ſerve for nothing to the Church. Contrary to, &c.* Col. 1. 24. Phil. 2. 30. Pſal. 119. 63. (we 118.) 1 Cor. 12. 12. 2 Mac. 15, 16. 2 Cor. 11. 28. Pſal. 53. (we 52.) 9. Mat. 17. 3. Luke 9. 30, 31. Mat. 27. 52. Apoc. 5. 8. Gen 26. 5. & 48. 16. Exod. 32. 13. Jo. 5. 1. Jer. 15. 1. Iſa. 37. 35. Mark 14. 36. Luke 8. 44. Acts 5. 15.

Anſ. 17. It is an unjuſt Calumny caſt upon us, who do account both the Actions of the Saints, 1 *Kin.* 8. 25. & 9. 4. *Rom.* 4. 13. 1 *Cor.* 4. 16. & 11. 1. *Phil.* 3. 17. 2 *Kin.* 22. 2. and alſo their Sufferings, *Acts* 14. 22. *Phil.* 1. 12, 13, 14. 1 *Theſ.* 1. 6. & 2. 14. *Philem.* 10. *Heb.* 6. 12. & 11. 36. *all. Jam.* 5. 11. *Rev.* 1. 9. 1 *Cor.* 12. 26. to be both exemplary and edifying to the Church. *Sanguis Martyrum Semen Eccleſiæ.* There is and ought to be a mutuality and Sympathy in the Body of the Church, both of Joy and Sorrow. But what ground of Indulgences can be gathered from this Point of Suffering, we conceive not.

Obj. 18. *That no Man can do Works of Supererogation. Contrary to, &c.* Mat. 19. 21. 1 Cor. 7. 25. Mat. 15. 12. Luke 20. 25. 1 Cor. 7. 1. Rev. 4. 3. Acts 2. 44. & 4. 34.

Anſ. 18. We do verily own this Objection. And for proof of it are abundantly able to out-balance his written Quotations. See *Gen.* 6. 5. *Deut.* 9 4, 5, 6. *Job* 9. 2, 3, 20, 30, 31. *Pſal.* 143. 2. *Iſa.* 64. 6. *Mat.* 18. 23, 27, 32, 35. *Luke* 12. 32. & 17. 7, 9, 10. & 18. 13, 14. *Jo.* 3. 3, 15, 16. *Acts* 3. 12, 16. *Rom.* 3. 10, 11, 12, 19, 20, 27. & 4. 2, 3, 6. & 6. 23. & 7. 18. & 9. 32. & 10. 3. & 11. 5, 6, 32, 35, 36. 1 *Cor.* 4. 7. & 15. 57. 2 *Cor.* 3. 5. *Gal.* 2. 16. & 3. 18. & 5. 4. & 6. 3. *Eph.* 2. 4, 5, 8, 9, 13, 15. *Col.* 1. 12. 2 *Theſ.* 1, 11. & 2. 16. 2 *Tim.* 1. 9. & 4. 8. *Tit.* 3. 5, 7. *Heb.* 2. 10. *Jam.* 2. 5. 1 *Pet.* 1. 2, 3, 9, 18, 19. & 5. 10. 1 *Jo.* 2. 12. & 3. 1. & 4. 10. *Jude* 21. *Rev.* 3. 17, 18. & 4. 10, 11. & 21. 6. & 22. 17. If we wretched Worms and Starvelings, be thus farr unable to diſcharge our meer Debt and Duty to God, how ſhall we perform the leaſt Work of Merit or Supererogation.

Obj. 19. *That by the Fall of* Adam, *we have all loſt our Free Will, and that it is not in our Power to chooſe Good, but only Evil. Contrary to, &c.* 1 Cor. 7. 37. Pro. 23. 26. Jo. 1. 11, 12. Deut. 30. 19. Luke 13. 34. & 10. 42. Acts 5. 4. Epiſt. to Philem. ver. 14. 1 Cor. 7. 37. & 9. 1, 14. 2 Cor. 9. 7 Hoſ. 3. 9. Numb. 30. 14. Joſ. 14. 13. 2 Sam. 24. 12. 1 Kin. 3. 5. Eccleſ. 15. 15. Mat. 19. 17. Joſh. 24. 15. 2 Sam. 12. Pro. 11. 24. Rev. 3. 20. Iſa. 1. 19, 20.

Anſ. 19. The moſt pertinent of all theſe places he citeth, import no more but an Addiction and Compliance of Mans heart to embrace the Motions and Impulſe of the Spirit of God, *Ezek.* 36. 26, 27. Beſides, many of them are touching matters Temporary, Tranſitory, Rational, and Senſible (which our Adverſary doth unadviſedly (*a*) confeſs) wherein the Will doth naturally and freely act: but as to any Supernatural, Spiritual and Saving Good, the

(*a*) *Qui ponit facetias.*

Will

Will of Man is meerly ſtrange, and averſe unto it, *Gen.* 6. 5. & 20. 6. *Deut.* 29 2, 3, 4. *Pro.* 16. 9. & 19. 21. & 20. 24. & 21. 1, 2. *Iſa* 54. 6. & 63. 17. *Jer.* 10. 23. & 24. 7. & 31. 18. *Ezek.* 16. 5, 6. & 36. 26. *Hoſ.* 13. 9. 14. *Mat.* 10. 20. & 15. 18, 19. & 16. 17, 23. Jo. 3. 5, 6, 27. & 6 44, 45, 65. & 15. 2, 4, 5, 6. *Acts* 16. 14. & 26. 18. *Rom.* 5. 6. & 7. 14, 15, 18, 23, 24. & 8. 6, 7. & 9. 16. 1 *Cor.* 3. 7. & 4. 7. & 15. 10. 2 *Cor.* 3. 5. *Gal.* 5. 17. *Eph.* 2. 1, 2, 5, 10. *Phil.* 1. 6. & 2. 13. *Tit.* 3. 3, *to* 7. *Heb.* 13. 20, 21. *Jam.* 1. 17.

That it is impoſſible to keep the Commandements of God, though aſſiſted with his Grace and the holy Ghoſt. Contrary to, &c. Phil. 4. 13. Luke 1. 5, 6. & 11. 27, 28. Jo. 13. 17. Mat. 12. 50. Jo. 14. 23. 1 Jo. 5. 3 Ezek. 36. 27. Mat. 11. 30. & 19. 17. Eccleſ. 15. 15. Rom. 13. 8, 10. & 37. Joſh. 11. 15. & 22. 5. Pſal. 17. 3. Deut. 13. 11. 1 Jo. 2. 4. Job 27. 6. & 1. 22, Rom. 2. 27. Luke 10. 28. &c. 15. 7. 3. Kin. 14. 8. & 15. 5. Eph. 1. 4. Gal. 5. 14. Gen. 6. 9. Obj. 20.

See our Anſwers to the 18, and 19. Obj. And we add (againſt their undue Accuſation) that we affirm, 'tis poſſible for us to keep the Commandements, in a Degree and Meaſure acceptable to God, *Gen.* 18. 19. *viz.* in a ſincere Deſire and Endeavour, and upon the account of Chriſt aſſiſting and ſtrengthening us by his Spirit; in which ſence we are ſaid alſo to be *perfect*, *Job* 2. 3. *Col.* 1. 28. and many ſuch like. But compare theſe with *Job* 9. 2, 3, 30, 31. *Joſh.* 24. 19. *Mat.* 5. 21, 22, 27, 28, 38, 39. *Luke* 18. 25, 26. *Acts* 15. 10. *Rom.* 7. 14, 15, 17, 23, 24. & 8. 3. 1 *Cor.* 2. 14. 2 *Cor.* 3. 5. *Gal.* 2. 10, 11, 22. and with the Pravity of our corrupt Nature, and then we ſhall find how miſerably defective and inſufficient we are to obey or obſerve the leaſt Title of the Law of God. *Anſ.* 20.

That Faith only juſtifieth, and that good Works are not abſolutely neceſſary to Salvation. Contrary to, &c. 1 Cor. 13. 2. Jam. 2. 24. & 2. 14. Gal. 5. 6. Mat. 7. 21, 22. & 5. 21. & 19. 17. & 11. 21. & 12. 33. & 16. 16. Gal. 3. 12. 1 Tim. 5. 8. 1 Jo. 2. 4 & 3. 22, Rom. 3. 31. Phil. 2. 12. Obj. 21.

We ſay that Faith alone juſtifieth before God, *Gen.* 15. 6. *Iſa.* 53. 11, 12. *Heb.* 2. 4. *Mark* 5. 36. & 16. 16. *Luke* 1. 45. & 7. 50. & 8. 48. Jo. 1. 12. & 3. 16. & 5. 24. *Acts* 10. 43. & 13. 39. & 15. 9. & 16. 31. *Rom.* 3. 23, 24, 28. & 4. 24, 25. & 5. 1, 5. & 10. 9. *Gal.* 2. 16, 21. & 3. 8, 11, 12, 22. & 5. 5, 6. *Eph.* 2. 8, 9. *Phil.* 3. 9. *Heb.* 4. 2. 1 *Pet.* 2. 6, 7. And that Works do evidence and juſtifie our Faith before Men. *Mat.* 5. 16. Jo. 15. 8. *Jam.* 2. 18. 1 *Pet.* 2. 12. Now though work be nothing at all meritorious in themſelves, (as in our Anſ. to 18. Obj.) yet are they as inſeparable from ſaving Faith, as Heat and Light are from Fire, *Jo.* 15. 4, 5. *Mat.* 12. 33. *Gal.* 5. 6. 1 *Tim.* 5. 8. *Jam.* 2. 14, 17, 24, 26. And they are only ſo far neceſſary to Salvation, as they are neceſſary Attendants or Companions of Faith; to which purpoſe the moſt part of his miſapplyed Quotations do rightly tend. *Anſ.* 21.

That no good Works are meritorious. Contrary to, &c. Mat. 16. 27. & 5. 12. & 10. 42. 2 Cor. 5. 10. 1 Cor. 19. 17. & 18. 25. Heb. 11. 26. Pſal. 18. 20. 1 Cor. 4. 5. & 3. 8. 1 Eſdr. 15. 19. Apoc. 22. 12. & 16. 6. & 3. 4. Rom. 2. 6. Eccl. 12. 7. Col. 3. 23. Luke 16. 9. & 6. 38. Gen. 15. 1. Jer. 31. 16. Sap. 5. 16. 1 Tim 4. 8. 2 Theſ. 1. 6. Rom. 11. 21. Obj. 22.

We muſt needs own the Obj. For though the Saints ſhall be rewarded *according to their Works*, *Mat.* 16. 27. yet not at all for them, *Deut.* 9. 4, 5, 6. *Ezek.* 6. 9. & 20. 43. 44. Which places do ſpeak the ſence of the whole *Scripture* in this point. For if our beſt Actions cannot merit or obtain any Temporal good (as here) how much leſs Eternal? See our Anſwers to 18, and 19, Obj. So then the Godly are rewarded of meer grace according to their Works; but the Wicked indeed, ſhall receive their Wages (as of due Debt and Juſtice) for their Works, *Rev.* 16. 6. *Anſ.* 22.

That Faith once had, cannot be loſt. Contrary to, &c. Luke 8. 13. 1 Tim. 1. 18, 19. 2 Tim. 2. 16. &c. 1 Tim. 6. 20. Rev. 2. 5. Luke 19. 24. Mat. 23. 8. &c. Rom. 11. 20. Obj. 23.

We affirm that ſaving Faith once had, cannot totally nor finally be loſt. *Pſal.* 89. 32, 33. *Iſa.* 54. 8, 9, 10. *Jer.* 31. 35, 36, 37. Jo. 13. 1. *Job* 13. 15, 16. *Ja.* 10. 28, 29. *Anſ.* 23.

Rom.

Rom. 8. 1, 38, 39. *Mat.* 24. 24. *Jo.* 6. 37. There's a wide difference betwixt a *Loſt Sheep*, *Pſal.* 119. 176. *Ezek.* 34. 6, 10, 11, 12, 13. *Mat.* 10. 6. & 15. 24. *Luke* 15. 32. (yea ſee *Pſal.* 13. 1. & 43. 2. & 51. 11. & 88. 14, 15, 16. & 31. 22.) and a *Son of Perdition*, *Jo.* 17. 12. 2 *Theſ.* 2. 3. The Former is Temporally loſt as to Mans Eye, the Later Eternally as to Chriſts.

Obj. 24. *That God by his Will and inevitable Decree, hath ordained from all Eternity, who ſhall be Damned, and who Saved.* (*Contrary to, &c.* 1 Tim. 2. 3, 4. 2 Pet. 3. 9. Wiſd. 1. 13. Hoſ. 13. 9. Ezek. 18. 32. Wiſd. 11. 24. Jo. 3. 16. Rom. 11. 20, 32. Pro. 20. 9. & 28. 14. Phil. 2. 12. 1 Cor. 4. 4. & 9. 27. & 10. 12. Eccleſ. 5. 5. Job 9. 2. Joel 2. 14. Jonah 3. 9. Acts 8. 20. Jer. 17. 9. Jo. 1. 8.

Anſ. 24. We have good Grounds to aſſert it. *Iſa.* 41. 8, 9. *Jer.* 1. 5. *Pro.* 16. 4. *Mat.* 20. 15, 16. & 24. 22. & 25. 34, 41. *Jo* 10. 26, *to* 29. & 13. 18. & 15. 16. & 17. 9, 12. *Acts* 13. 48. & 22 14. *Rom.* 8. 29, 30. & 9. 11. *to* 23. & 11. 5, 7. 1 *Cor.* 2. 7. *Eph.* 1. 4, 5, 11. & 2. 10. 1 *Theſ.* 1. 4. & 5. 9. 2 *Theſ.* 2. 13. 2 *Tim.* 1. 9. & 2. 19. *Heb.* 4. 3. 1 *Pet.* 1. 1, 2. & 2. 8. 2 *Pet.* 1. 9, 10. 1 Jo. 2. 19. *Rev.* 13. 8. Theſe do at leaſt over-ballance all his Quotations to the contrary, which do prove only thus much, that God hath not by name excluded any Perſon, Nation, or Condition of Men.

Obj. 25. *That every one ought infallibly to aſſure himſelf of his Salvation, and to believe that he is of the Number of the Predeſtinate.* *Contrary to, &c.* 1 Cor. 9. 27. Rom. 11. 20, 21. Phil. 2. 13. Pro. 28. 14. Eccl. 9. 1. 2 Tim. 2. 15. 2 Pet. 1. 10. Tobit 12. 2, 13. Pro. 20. 9. Eccleſ. 5. 5. Job 9. 20. Pſal. 18. 13. 1 Cor. 4. 4. Deut. 4. 29. 2 Cor. 10. 18. 1 Per. 1. 17.

Anſ. 25. We do embrace the Objection, and are able to prove it, *Job* 13. 15, 16. & 19. 25, 26, 27. *Rom.* 8. 16, 17, 38, 39. 2 *Cor.* 13. 5, 6. *Gal.* 4. 6. *Heb.* 6. 17, 18. & 10. 22, 23, & 11. 1. 2 *Pet.* 1. 10, 11. 1 *Jo.* 5. 8. That of *Mat.* 15. 13. & *Jo.* 15. 2. we aſſent and ſubmit unto, as underſtanding it of external Incorporation into the Church by Profeſſion; and not of that internal effectual Union to Chriſt by lively Faith, which is ever accompanied with Perſeverance; And we are to walk before God with all holy Reverence, Care, and Diligence, but not with ſuch a Fear as croſſeth the Aſſurance of our Salvation.

Obj. 26. *That every Man hath not an Angel-Guardian or Keeper.* *Contrary to, &c.* Mat. 18. 10. Pſal. 91. (we 90.) 11, 12. Acts 12. 13, &c. 1 Cor. 11. 10. Zech. 3. 10. Luke 15. 10. & 16. 22 Tob. 5. 15, 20. & 12. 12. & 5. 27. Exod. 23 23. Joſh. 5. 13. Num. 22, 22, 31. Gen. 24. 40. Dan. 9. 22.

Anſ. 26. The moſt pregnant of theſe cited Places, proves not that every one hath his particular Guardian-Angel; but that God ſometimes, ſent one or more Angels, upon ſpecial and weighty Occaſions. As for that in *Acts* 12. 15. it was a meer Miſconceit in thoſe Perſons, who, upon a ſudden Amazement, and after the popular opinion (not Faith, as he would have it) of thoſe Times, wherein ſuch Apparitions were frequent, took it for a Phantaſm. By *Guardian* we underſtand a *Protector*; whom if *Peter* had at hand, why could he not as well have kept him, as delivered him, out of Priſon? But *Peter* not dreaming of any ſuch Guardian-Attendant or Keeper (*ver.* 9.) when he found and felt himſelf at Liberty, *ſaid*, *Now I know of a ſurety that the Lord hath ſent his Angel-Servant* (not my Angel-Guardian) *and hath delivered me*, &c. *ver.* 11. And it is the common Scripture-Phraſe in this Caſe; *The Lord ſent his Angel*, or *the Angel of the Lord came*, or the like; which implies the non-conſtant Reſidence of any one Angel, with or about any particular Perſon. Is it not enough, that *the Lord* himſelf *is round about his people, as the Mountains are about Jeruſalem*, Pſal. 125. 2. *That his eyes are in every place beholding the evil and the good*, Pro. 15. 3. Yea do *run to and fro through the whole Earth, to ſhew himſelf ſtrong* (by what means or inſtruments he will) *in the behalf of* his Servants, 1 *Chron.* 16. 9. Nevertheleſs we ſay, that the Angels are all Miniſtring Spirits, diſpatched forth every or any Moment, by their Soveraign Lord, either for the Service and Benefit of the *Heirs of Salvation*, *Heb.* 1. 14. or the Puniſhment and Perdition of the Wicked, 2 *Kin.* 19. 35. either aſſociate

aſſociate or ſingle, as to his Wiſdome ſeemeth fit; *Gen.* 18. 2. & 19: 1. *Mat.* 26. 53. *Luke* 1. 26. & 22. 43. and ſundry ſuch like.

That the holy Angels pray not for us, nor know our Thoughts and Deſires on Earth. Contrary to &c. Zech. 1. 9, 10, 11, 12. Tob. 12. 12. Rev. 8. 4. Gen. 19. 18, 19, 20. Dan. 8. 15. & 9. 20. Acts 5. 19. Obj. 27.

Referring to our laſt Anſw. to Obj. 26. We do further propoſe and offer to the Teſt the following Texts, which all do manifeſt Chriſt to be the ſole Interceſſor for his Church, (clearly excluding the Angels.) *Mat.* 11. 28. *Mark* 1. 11. *Jo.* 10. 1, 2, 7. & 14. 6. *Rom.* 5. 10. & 8. 31, 32, 34, & 10. 13. 1 *Cor.* 1. 30. 2 *Cor.* 5. 19. *Col.* 1. 13, 14. 1 *Tim.* 2. 5. *Heb.* 7. 25. & 9. 12, 13, 14. & 12. 24. Beſides, in moſt of his Quotations, by Angel is meant the Son of God himſelf our Mediator, or at leaſt ſome created Angel as his ſubſtitute, in alluſion to the Levitical Prieſthood; which may be repreſented by *Rev.* 8. 3. 4. As for their knowing our Thoughts or Affairs, 'tis not material to us whether they do or not. The Annotations of their Catholick Bible, (eſpecially upon the non-Canonical Scripture) alledged by him, we leave to the belief of thoſe captivated Souls that are confined thereunto. *Anſ.* 27.

That we may not pray to them. Contrary to, &c. Gen. 48. 16. Tobit 5. 16. Hoſ. 12. 4. Luke 15. 10. Song of the 3 Children, ver. 36. Pſal. 14. 8. Num. 22. 34. Gen. 19. 18, 19, 20. Pſal. 148. 2. Obj. 28.

We avouch the Objection, and ſay, That they do ſtill miſtake a created Angel for the Son of God, the *Angel of the Covenant.* For Confirmation we add, *Pſal.* 50. 15. & 63. 1. & 73. 25. & 145. 18. *Jo.* 14. 6. *Acts* 4. 12. *Rom.* 10. 13. *Jam.* 1. 5, 17. Now, that the Saints are in at leaſt as high eſteem with God as the holy Angels, ſee *Pſal.* 116. 15. & 149. 9. *Heb.* 1. 13. & 2. 16. *Jam.* 2. 23. To whom yet neither may we pray. Nor doth it follow, that, becauſe the Angels rejoyce at the Converſion of a Sinner, *Luke* 15. 10. we may therefore pray unto them. *Anſ.* 28.

That the Angels cannot help us. Contrary to, &c. Dan. 10. 13. Rev. 12. 7, 10, 21. Acts 12. from ver. 7. to 12. Mat. 2. 13. & 4. 6. Pſal. 91. (we 90.) 11, 12. Acts 5. 19. & 27. 23. Pſal. 104. (we 103.) 4. Heb. 1. 7. Luke 16. 22. Gen. 19. 10, 15, 16. & 2. 17. Iſa. 63. 9. Obj. 29.

The *Angel* of Gods *preſence, Iſa.* 63. 9. is his Eternal Son, the ſole Supporter and Protector of his Church. For a full Anſwer to the reſt, we referr to our Reply to Obj. 26. *Anſ.* 29.

That no Saint deceaſed hath afterward appeared to any upon Earth. Contrary to, &c. Mat. 17. 3. 2 Mac. 15. 12. Mat. 27. 52. Luke 16. 27, 28. Jo. 11. 44. Luke 7. 15. and 23. Mat. 9. 25. Mar. 5. 42. Obj. 30.

We ſay not ſo; but do affirm the contrary according to the *Scriptures*; and that ſuch Apparitions were meerly miraculous, to confirm the Goſpel, and Faith of Beholders. *Anſ.* 30.

That the Saints deceaſed know not what paſſeth here on Earth. Contrary to, &c. Luke 16. 29. Jo. 5. 45. Rev. 22. 10. 2 Kin. 6. 12. & 5. 26. Mat. 19. 38. Rev. 2. 26. Luke 22. 30. Acts 5. 3. 1 Kin. 28. 14. Eccleſ. 4. 6, 23. Obj. 31.

Their prime Proofs being either proverbial, viſional or myſtical, are not ſufficient for Conviction; eſpecially compared with *Pſal.* 146. 4. *Eccl.* 9. 10. *Iſa.* 63. 16. Nor is it material to us, whether the Saints deceaſed do mind any of our ſublunary Matters, ſeeing they neither meddle with us, nor for us, more than (as the Angels do) to rejoyce at the Converſion of Sinners, *Luke* 15. 7. 10. Or, at the Confuſion of Satan and his Kingdom, *Rev.* 12. 10. *Anſ.* 31.

That the Saints pray not for us. Contrary to, &c. Rev. 5. 8. 2 Mac. 15. 14. Jer. 15. 1. Baruch 3. 4. Rev. 2. 26, 27. Luke 16. ----- The rich Glutton prayed. Obj. 32.

The cited Places diſprove not the Objection; which we do therefore affirm, and further confirm by 1 *Sam.* 2. 25. *Job* 9. 32, 33. *Pſal.* 49. 7. *Iſa.* 50. 1, 2. & 59. 16. *Ezek.* 22. 30. which do prove the Saints utter Defect and Impotency for Interceſſion; and alſo by *Iſa.* 53. 12. 1 *Tim.* 2. 5. *Heb.* 7. 25. 1 *Jo.* 2. 1. ſhewing the ſole and all-ſufficient *Anſ.* 32.

Mediation of Christ. See our Answ. to Obj. 27. And when ye have well pondered those Proofs, especially *Jo.* 14. 6. 1 *Tim.* 2. 5. *Heb.* 7. 25. Shew us where any Saint or Angel was ever joyned in Commission of Mediatorship with Christ.

Besides, his prime Proof fail'd him, viz. *Rev.* 5. 8. Where he mistakes Prayers for Praises (they being oft times Convertibles) as it is expounded *ver.* 9. Then passing thorow th' Apocrypha and another gross Impertinency out of *Rev.* 2. 26, 27. he dives into Hell to the rich Glutton, praying for his Brethren on Earth *Luk.* 16. 24. &c. Sure they are hard set, while they are fain to rake Hell for proof of Prayer: *Flectere si nequeo superos Acheronta movebo.* And had he lookt better about him, he might have found as fit an Instance in the Devil himself, *Luk.* 8. 28.

Obj. 33. *That we ought not to beseech God to grant our Prayers in favour of the Saints, or their Merits, nor do we receive any Benefit thereby. Contrary to, &c.* Exod. 22. 13. 2 Chron. 6. 16. Psal. 132. (we 131.) 1. 2. Chro. 1. 9. Isa. 63. 17. Hesther 13. 14. 1 Chro. 29. 18. Exod. 20. 5.

Ans. 33. As to the Merits of the Saints, we refer to our 18 Answer; And for the rest of the Objection, we utterly disclaim it, the *Scriptures* plentifully proving the Contrary, *viz.* That God, in favour to the deceased Saints, bestows many Blessings on the Living, who therefore are permitted to bemind God of them, and to beg Mercies for their sakes, as 1 *Kin.* 11. 12, 33, 34. 2 *Kin.* 9. 34. 2 *Chron.* 6. 42. *Jer.* 15. 1. *Ezek.* 14. 14, 16, 18, 20. Because we are too old to be Catechized by them, they chide us for not minding the Lord of his Mother, or of *Peter*, and *Paul*, and their Persecutions. To which we reply, That we bless and honour the Memory of those holy Persons; and when God denies to hear us for the sakes of his expres and professed Favorites, as *Noah*, *Abraham*, *Moses*, *Samuel*, *David*, *Job*, *Daniel*, &c. we shall hartly remember him of These, as occasion or need required; till then we list not spend our Friends.

Obj. 34. *That we ought not expresly to pray them to pray or intercede to God for us. Contrary to, &c.* Luke 16. 24. Job 5. 1. 2 Pet. 2. 15. Dan. 3. 28. Est. 13. 14. 1 Chron. 29. 18. Luke 16. 9. & 15. 10.

Ans. 34. We own the Objection, and do prove it, first by their own Quotation, *Job.* 5. 1. and further by *Psal.* 60. 11. & 145. 18. *Isa.* 63. 16. *Jer.* 15. 1. *Ezek.* 14. 14, 20. *Hos.* 13. 4. *Mat.* 11. 28. *Jo.* 14. 6. *Acts* 4. 12. *Rom.* 10. 13. *Jam.* 1. 3, 17. See our Ans. to the 33 Obj. and be that Passage of *Luke* 16. 24. parabolical or historical, which he will, we deny that the Damned in Hell, do or can make any perfect or effectual Prayer to God; Nor was that of the Glutton any such, but a desperate Condolement of his endless, easeless, remedilesse Misery and Anguish. Neither can it possibly tend to any Pattern of Prayer for the Living. And for the rest he citeth, there's not one Text to his purpose.

Obj. 35. *That the Bones or Reliques of Saints, are not to be kept or reserved, no virtue proceeding from them after they be once dead. Contrary to, &c.* 2 Kin. 4. 13, 22. Acts 5. 14, 15. & 10. 11, 12. Exod. 13. 19. 2 Kin. 2. 8, 14. Jo. 1. 27.

Ans. 35. He might as well have added 2 Kin. 13. 21. which is more to his purpose than any Text he quotes. And to all these and the like we answer, That we look upon the Saints Reliques, with a civil, pious, and gratefull Aspect, *Psal.* 112. 6. *Pro.* 10. 7. *Acts* 9. 39. not with Reverence and Adoration, nor deriving any virtuall Influence from them, as he doth, seeing Miracles are ceased. Nor (by his leave) do we reckon Those for Reliques, which are ascribed to Persons alive, as Peters *shadow*, Pauls *body*, Christs *shoo-latchet*, or the like: Yea concerning those of the Dead, we are not over-credulous (as they are) but cautious to.

Obj. 36. *That Creatures cannot be Sanctified, or made more Holy than they are already of their own Nature. Contrary to, &c.* 1 Tim. 4. 4. Mat. 23. 23. 17. 9. 2 Kin. 2. (we 4. 2.) Elisha *applied Salt to Water.* Toby 6. 8. 1 Sam. (we 1 Kin.) 16. *David harped Saul.*

Ans. 36. We reject the Objection; For we say, that every Creature may so farr be Sanctified *by the Word of God and Prayer*, as to make the use thereof, as it self, pure and lawfull: but to [illegible] to it, is Superstitious. Save only we allow and re-

quire, certain convenient Places and Things, as well as Persons and Times, to be Consecrated or set apart for the Solemn, Publick, Uniform Service and Worship of God. But so to Sanctifie or Hallow any Thing whatever, as to chase or charm the Devil, or to do Miracles, we abhor it as Exorcism: Of which Nature we hold their holy Water, holy Ashes, and such like to be. Whence cometh else th' ironical Proverb,----As the Devil loves (*i. e.* hateth) Holy Water. As for *Davids* Harp driving the evil Spirit from *Saul*, It was not out of possession, but the present Fit of Disturbance; for the Spirit still reverted, 1 *Sam.* 18. 10. And this being also an extraordinary Dispensation from God, was never after, nor ought to be, drawn into Example: the ordinary and only powerfull way prescribed to repell Satan being To *resist* him, *Eph.* 4. 27. *Jam.* 4. 7. and the principal Means, *Praying and Fasting*, *Mat.* 17. 21.

That Children may be saved by their Parents Faith, without the Sacrament of holy Baptism. Contrary to, &c. Jo. 3. 5. Tit. 3. 5. Mark 16. 16. Gen. 17. 14. Obj. 37.

We say not so: For every One shall be Saved by his personal and particular Faith, *Ezek.* 18. 4, 5, 10, 19, 20. compared, *Mat.* 9. 22. *Luke* 7. 50. *Hab.* 2. 4. and that Baptism is the external Means only, made efficacious by the internal Operation of the holy Ghost, to Regeneration and Salvation. But we say withall, that it's in Gods power and prerogative, to wave all Means whatever, and to Sanctifie and Save even from the Womb, *Jer.* 1. 5. *Luke* 1. 15, 35. *Gal.* 1. 15. *Ans.* 37.

That the Sacrament of Confirmation is not necessary, nor to be used. Contrary to, &c. Acts 8. 14. Heb. 6. 1. Obj. 38.

We hold the Laying on of hands, which he calls Confirmation, no proper Sacrament, nor any Antidote against the Assaults of Satan; but an antient laudable Custome of the Church, *Gen.* 48. 14, 15, 16. *Mat.* 19. 13, 15. either as a Form of Blessing and Consecration to God; or, of Confirming the Faith of new-adult Converts, and Children of Believers formerly Baptized in their Infancy. *Ans.* 38.

That the Bread of the Supper of our Lord, was but a Figure or Remembrance of the Body of Christ received by Faith, and not his true and very Body. Contrary to, &c. Luke 22. 15, 16. Jo. 6. 51. Mat. 26. 26. Luke 22. 19. 2 Cor. 10. 16. & 1 Cor. 11. 29. Obj. 39.

This Point of Transubstantiation or real Presence in the Lords Supper, is plentifully disputed in the World already, and not to be comprised here. Therefore to the summary Objection, we give a short affirmative Answer; partly from their own Productions, *Mat.* 26. 26. (it being impossible for us to believe, and absurd for any to say, That Christ gave the same his numerical Body, to be eaten at the same Instant that he spake and acted with it) *Jo.* 6. 33. 52, 53, *to* 58, 63. (compared) *&* 16. 7. *&* 17. 11. 1 *Cor.* 1. 13. *&* 10. 16, 17. *&* 11. 26. Though, nevertheless, our Authour, to his utmost Ability, doth industriously averr, that not only his Disciples and all Communicants, but Christ the Lord himself did eat his own true Body or real Flesh. If we mistake his Meaning, let him express it in plainer Words, if he can. *Ans.* 39.

That we ought to receive under both Kinds, and that one alone sufficeth not. Contrary to, &c. Jo. 6. 51. Luke 24. 30, 35. Acts 2. 42. Obj. 40.

That of *Luke* 24. 30, 35. is not to his purpose. And the mention of Bread alone in the other Places, excludes not the Element of Wine. See *Jo.* 6. 53. Therefore we have reason to own the Objection. *Ans.* 40.

That there is not in the Church a true and proper Sacrifice, and that the Mass is not a Sacrifice. Contrary to, &c. Mac. 1. 11. Psal. 110. (we 109.) 4. Luke 22. 19. Heb. 7. 15, 16, 17. & 8. 1, 3. & 9. 11. Obj. 41.

We say, that the Sacrifices of the new Testament, are Prayers, Thanksgivings, Almsdeeds, holy Life, and not the Mass, *Psal.* 4. 5. *&* 26. 6, 7. *&* 27. 6. *&* 40. 6. *&* 50. 14, 15. *&* 51. 17, 19. *&* 116. 13, *to* 19. *Pro.* 21. 3. *Isa.* 56. 1, 2. *Jer.* 7. 3, *to* 6. *Hos.* 6. 6. *Mic.* 6. 6, 7, 8. *Mat.* 5. 23, 24. *&* 9. 13. *&* 12. 7. *Mark* 12. 33, 34, 43, 44. *Rom.* 12. 1. *Phil.* 4. 18. *Heb.* 13. 15, 16. 1 *Pet.* 2. 5. We pass over the *Ans.* 41.

nots Absurdities, both in him and his Fathers, obvious to any ingenious Reader, and not worth Refutation.

Obj. 42. *That Sacramental Unction is not to be used to the Sick. Contrary to, &c.* Jam. 5. 14. Mark 6. 13. & 16. 18.

Anſ. 42. We do indeed abdicate their Sacramental (which they alſo call extream) Unction; it being no Sacrament at all, as neither conferring nor confirming Grace; but uſed in the primitive Times, as a Mean or Sign of the miraculous curing of Bodies to be kept alive (as is plainly by that *Jam.* 5. 14, 15.) and not of thoſe that are dying or deſpairing of life: and therefore, now that Miracles are ceaſed, juſtly laid aſide. The *Scriptures* he cites here (as elſewhere) were plain enough, before he perplexed them. However, our Work is not to try or vye *Wits* (1 *Cor.* 1. 27. & 4. 10.) but to vindicate the Truth, in defiance, and to the ſhame, (as he will have it) of the Devil (and himſelf to boot.)

Obj. 43. *That no interior Grace is given by Impoſition of hands in holy Orders, and that Ordinary Vocation and Miſſion of Paſtors is not neceſſary in the Church. Contrary to, &c.* 1 Tim. 4. 14. & 1. 6. Heb. 5. 4. Acts 13. 2. 2 Tim. 1. 6. 1 Tim. 5. 22. 2 Tim. 1. 8.

Anſ. 43. We own Impoſition of hands in holy Orders, as a ſign only of Conſecration and Bleſſing, Diſtinction and Order in the Church; not as adding any Weight to the Divine Calling, *Acts* 13. 2, 3. Under which Notion, we alſo account the Ordinary Vocation and Miſſion of Paſtors, as needfull as the former. And not to waſt many Words upon him, wee'l conclude with this Epiphonema, O learned Kelliſon! O profound Pamphleter! How Judiciouſly do you derive and define the Prieſthood! How charitably do you un-Church us! Yea, ſtrip us ſtark naked of Faith and Religion it ſelf!

Obj. 44. *That Prieſts and other Religious Perſons, who have vowed their Chaſtity to God, may freely Marry, notwithſtanding their Vow. Contrary to, &c.* Deut. 23. 22. 1 Tim. 5. 11, 12. 15. Pſal. 66. 16. Num. 6. 2. 18. Joſ. 21. 26. Jer. 35. 18. Eccl. 5. 3. Acts 21. 23.

Anſ. 44. We affirm, that all ſuch Vows of Continence, being flatly repugnant to the Word and Will of God, and to the main End of Matrimony, *Gen.* 1. 28. & 9. 1. 1 *Cor.* 7. 7, 9. and not in our power to perform, 1 *Cor.* 7. 7. are utterly unlawfull; and being made, are better broken than kept. For *Paul* himſelf did not contain by reaſon or vertue of any Vow, but by a ſpecial *Gift* from *God*. And thoſe *younger Widows*, 1 *Tim.* 5. 11. were not ſo much condemned for Marrying againſt any Vow, as that, by their Laſciviouſneſs, they had faln from their Fervency of Faith and Love to Chriſt, and thereby rendred themſelves uncapable of that publick Office and Benefit implyed, *ver.* 9. See 1 *Tim.* 4. 3, 4.

Obj. 45. *That Faſting and Abſtinence from certain Meats, is not grounded on holy Scripture, nor cauſeth any Spiritual Good. Contrary to, &c.* Jer. 15. 5. Luke 1. 15. Acts 13. 3. Mat. 17. 21. Joel 2. 12. Mat. 6. 16. & 9. 15, 29. Toby 12. 8. Luke 2. 37. Acts 14. 22. 2 Cor. 11. 27. & 6. 5. Num. 30. 14. 1 Tim. 4. 3.

Anſ. 45. We utterly diſclaim the Objection, and do ſeriouſly aſſert a Pious and Religious Faſting or Abſtinence, ſuch as may further and beſt fit us to Prayer, Repentance, and other holy Duties. Not a meritorious, ſuperſtitious One (as theirs) to macerate and ruinate the body, and other bad Ends, as *Iſa.* 58. 3, 4, 5. *Mat.* 6. 16. *Luke* 18. 10, 12, 13, 14.

Obj. 46. *That Jeſus Chriſt deſcended not into Hell, nor delivered thence the Souls of the Fathers. Contrary to, &c.* Eph. 4. 8. Acts 20. 27. 1 Pet. 3. 18, 19. Heb. 11. 38, 39, 40. Mat. 12. 40. & 27. 52, 53. Zec. 9. 11. 1 Sam. 2. 6. Hoſ. 6. 3. Pſal. 16. 10. 2 Pet. 3. 19. Zec. 9. 11. Rom. 10. 6. Eccl. 24. 45. Pſal. 23. 7. Gen. 37. 35.

Anſ. 46. From Chriſt his local Deſcention into Hell the place of the Damned, we utterly diſſent, for cauſes largely diſcuſſed betwixt their Party and our Orthodox Divines already. At preſent, we appeal and ſubmit to the *Scripture* it ſelf; and do believe only that Chriſt his Body being laid in the Grave, was there kept in Captivity under Death, for the ſpace of Time expreſſed by the Evangeliſts; and that his Soul, immediately upon its ſeparation, Aſcended to Heaven, *Luke* 23. 43, 46. As for the holy Fathers, or other true Members of the Church militant, we believe that their Souls do reſt in the ſame place whither they went, forthwith upon

upon their diſſolution, *Eccl.* 11. 3. & 12. 7. And to ſay or ſuppoſe, that ever they entred into the Gates or Limits of Hell, to be thence recovered, we hold as abſurd, as it is unchariſtable and impious; neither are any of his Quotations to this purpoſe, as it is eaſily evincible. But now we demand his and their Anſwer to this *Quære, viz.* By whom or what Means were all the Fathers Souls delivered out of Hell or *Limbus*, that have departed thither ſince Chriſts Aſcention, or ſhall do till the general Reſurrection?

That there is no Purgatory Fire, or other Priſon, wherein Sins may be ſatisfied for after this life. *Contrary to, &c.* 1 Cor. 3. 13, 15. Jo. 11. 22. Acts 2. 14. 1 Cor. 15. 29. Luke 12. 30. Luke 16. 9. & 23. 42. 2 Mac. 12. 44, 45. 2 Tim. 1. 18. 1 Jo. 5. 16. Iſa. 4. 4. & 9. 18. Acts 2. 24. Mar. 3. 11. & 12. 32. & 5. 26. Micah 7. 8. Pſal. 66. 12. Toby 4. 18. Phil. 2. 10. Zech. 9. 11. Obj. 47.

We own the Objection, and that for ſtrong reaſon. For if the Blood of Chriſt, who is the *Lamb ſlain from the Foundation of the World* for this very End, *cleanſeth us from all Sin*, *Jo.* 1. 29. *Heb.* 9. 13, 14. & 4. 3. 1 *Jo.* 1. 7. *Rev.* 1. 5. & 13. 8. & 14. 13. What place or need is there for any more or other Purgation, Price or Satisfaction? For ſurer Confirmation hereof, ſee *Pſal.* 51. 7. & 103. 12. *Eccl.* 9. 5, 6. & 11. 3. & 12. 7. *Iſa.* 1. 8. & 43. 25. & 53. 4, 5, 6. & 57. 1. 2. *Ezek.* 18. 26, 27, 28. *Mat.* 1. 21. & 7. 13, 14. & 8. 17. & 25. 46. & 26. 28. *Mar.* 3. 29. *Luke* 16. 23, 26. & 23. 42, 43, 46. *Jo.* 5. 24, 29. & 17. 24. *Acts* 7. 59. & 13. 38. *Rom* 4. 25. & 8. 1. *Gal.* 1. 4. *Eph.* 1. 7. *Phil.* 1. 21, 23. 1 *Tim.* 1. 15. 2 *Tim.* 4. 7, 8. *Heb.* 1. 3. & 7. 27. & 9. 14, 26, 27. & 10. 10, 14, 17, 18, 29. 1 *Pet.* 2. 24. & 3. 18. 1 *Jo.* 1. 7. & 2. 2, 12. & 3. 5, 8. & 4. 10. Beſides, if God be graciouſly pleaſed to *blot out* all our *Sins*, to *caſt* them into the *depths of the Sea*, and to promiſe that hee'l *remember them no more* (as *Iſa.* 44. 22. *Micah* 7. 19. *Jer.* 31. 34. and many like Expreſſions) what groſs Ingratitude and Incredulity is it to diſpute the plenary Pardon of Sin in this Life. Thus impiouſly do they pervert the Scripture, and impute That to their *Ignis fatuus* or Fox-Fire of Purgatory, which is the proper and peculiar Effect of the Blood and Spirit of Chriſt, of the free Grace and Mercy of God, and is perfectly accompliſhed and compleated already, 1 *Jo.* 1. 7. *Rev.* 1. 5. *Anſ.* 47.

That it is not lawfull to make or have Images. *Contrary to, &c.* Exod. 25. 18. 1 Kin. 6. 35. Heb. 9. 1, 5. 1 Kin. 7. 36, 42, 44. Num. 21. 8. Mar. 22. 20. Exod. 31. 2. & 35. 30. Obj. 48.

That it is not lawfull to reverence Images, nor to give any honour to inſenſible Things. *Contrary to, &c.* Exod. 3. 5. Pſal. 99. 5. 1 Chron. 28. 2. Phil. 2. 20. Num. 21. 8. Obj. 49.

That no man hath ſeen God in any Form, and therefore his Picture or Image cannot be made. *Contrary to, &c.* Gen. 3. 8. & 28. 12, 13. Exod. 32. 11. Iſa. 6. 1, 5. Dan. 7. 9. 1 Kin. (we 3.) 22. 19. Obj. 50.

To theſe Three Objections One Anſwer may ſuffice. And by way of Preface, we wiſh it may be noted, how zealous and elaborate our Author is, for the Promotion of Pictures and Images, as if theſe were a prime Part of the Worſhip of God; and yet he would fain clear himſelf and his Fraternity, from the Imputation or Suſpition of Idolatry. But his own Pen is his *Predicor*: For what elſe ſpeaketh this Expreſſion, *viz.* "Images are ſet up in "Churches, not *ſpecially* to the Intent that the People ſhould Worſhip or Adore them; but "*partly* to ſtir up our Mind, to follow th' Example of thoſe holy Men, whoſe Images we do "there behold. So that the Worſhip and Reverence, which is there given to Images, is gi-"ven as it were by a Conſequence, and rather becauſe it may be *lawfully* given, then be-"cauſe it is principally ſought to be given, *&c.* Had he omitted the Words *ſpecially*, *partly* and *lawfully*, he might have paſſed leſs ſuſpected. Well, yet, wee'l ſuppoſe him, and his more learned Partners (according to their greater Meaſure of Knowledge, for which they are ſtrictly accountable, *Mat.* 25. 14, 15. *&c. Luke* 12. 48. 1 *Cor.* 4. 2.) ſo conſcientious, as not to adore the Image, nor yet God in it, and that he himſelf might haply prove ſo foul-hardy (wherein ſome of his Reformers themſelves would ſcarce follow him) *Anſ.* 48. 49. 50.

as to deface, break or burn an ingenious Piece of Artifice or harmless Picture before any Reformers face: Yet, what Satisfaction were this to every silly Soul, who sees these Men prostrate or crouching to it, and knows no ground or reason of the Gesture, but their authentick unquestionable Example? Especially being also principled, that Pictures are Laymens only Books. *If the whole Church* (saith St. Paul, 1 Cor. 14. 23.) *be come together into one place, and all speak with Tongues, and there come in Those that are unlearned or unbelievers, will they not say that ye are mad?* So, when these Simplicians see their Leaders fall down or bow to *the Stock of a Tree* (as *Isa.* 44. 19.) Image or Picture; will they not say, You Adore, Worship or Honour it? (the Comparison, we doubt not, will pass with 2. grains of Allowance) For *God is a Spirit, and will be* worshipped *in Spirit and in Truth*, Jo. 4. 24. And those that worship him in any external Way, that is not warranted by his written Word, do justly bring themselves under Jealousie. We must *abstain from all Appearance of Evil*, 1 Thes. 5. 22. But if you'l be in Action, be rather advised to imitate the pensive-humble Postures of *Ephraim*, Jer. 31. 19. and of the *Publican*, Luke 18. 13.

But now, for a more direct Answer to these 3. Objections, we say, That for Images of Christ incarnate, of approved Saints, of Angels or other Creatures, animate or inanimate, we allow them, either for Commemoration, *Psal.* 112. 6. or for civil Use and Ornament, as *Exod.* 31. 4, 5. & 35. 10. 1 *Kin.* 10. 19, 20. *Ezek.* 23. 14, 15. (though these last were abused.) *Mat.* 22. 20. 1 *Sam.* 6. 4, 5, 11. Not for Adoration or honouring of the Images themselves, or of God in or by them; This being (by their learned Dr. *Saunders* his leave) expresly prohibited, and the Practice of it sharply reproved and threatned, *Exod.* 20. 4, 5. *Lev.* 26. 1. *Num.* 33. 52. *Deut.* 27. 15. 2 *Kin.* 11. 18. & 23. 24. *Psal.* 106. 20. *Ezek.* 8. 10, 12. & 16. 17. *Am.* 5. 26. *Rom.* 1. 23.

As for the Figures of the *Cherubims* and *brazen Serpent* instanced by him, they were made by Gods special-extraordinary Appointment, and may not be brought into Example, as being no Warrant for us to wander from the general Precept, *Exod.* 20. 4. &c. Much less doth it appear that any Reverence was done to any of These.

But, to frame or fancy any Picture, Image, Figure or Representation of the Deity or holy Trinity, we dare not allow, nor do the Places they produce, prove any expres's Form of God whatsoever. And we presume, that we may give at least as much credit to These that do directly forbid and decry the same, *viz. Exod.* 33. 20. *Deut.* 4. 12, 15, 16, 23, 24, 25. & 9. 16. *Isa.* 40. 18. *Jo.* 6. 46. *Acts* 17. 29, 30. *Rom.* 1. 23. *Col.* 1. 15. 1 *Tim.* 1. 17. *Heb.* 11. 27. 1 Jo. 4. 12. which do prove that God was never seen (much less pourtrayed) otherwise than by the Eye of Faith as *Psal.* 16. 8. *Heb.* 11. 27. These things being justly thus, their *Dagon* leaneth on Props; the next news we hear will be of his Downfall and Prostration.

Obj. 51. *That Blessing or Signing with the Sign of the Cross, is not founded on holy Scripture. Contrary to, &c.* Rev. 7. 3. Mark 10. 16. Luke 24. 50.

Ans. 51. We do freely own the Objection, which is ridiculously oppugned by his impertinent-groundless Proofs for Blessing and Crossing, fitter to be exploded then replyed unto.

Obj. 52. *That the publick Service of the Church, ought not to be said, but in a Language that all the People may understand. Contrary to, &c.* Luke 1. 8. Levit. 16. 17.

Ans. 52. The Pamphleter may do well to take timely warning, lest the trim Proverb be verified upon him, *viz.* That his *far fetcht* Proofs prove not *deerly bought*. He knows the old Adage, *Non est tutum ludere cum Sacris*; It's ill tampering with Edge-Tools, *Heb.* 4. 12. Is it nothing to *bely the Lord* of Hosts, Jer. 5. 12. and to say, *Thus saith the Lord God, when the Lord hath not spoken*, Ezek. 22. 28. to delude his People *by their lyes*, Jer. 23. 32. (and what else is the Language of his whole *Touch-Stone Treatise?*) Is he *altogether such a One as thy self? Psal.* 50. 21. *Shall thy hands be strong in the days that he shall deal with thee? Ezek.* 22. 14. when he shall *answer thee and thy* Suitors by himself? *Ezek.* 14. 7. But to the point in hand, and to shape him an Answer suitable to his Objection. By both the two Places he citeth, the people are debarred and excluded the Sanctuary, and presence of the Priest, till his return thence. By what new Rule or Law then do the Lay-people come now

to

to be admitted to the præsential Celebration of the Mass, in any Language, known or unknown? But stay: Did not the Priests and Levites preach, pray, and praise the Lord (which includes the whole Liturgy) publickly, plainly and distinctly, to the understanding of all the people? *Neh.* 8. 1, to 8. Is it not propheſied and promiſed, That *the Earth ſhall be full of the Knowledge of the Lord, as the Waters cover the Sea? Iſa.* 11. 9. and doth the Spirit of God here intend, that Men ſhould ſeek Heaven hood-winkt, as the Roman ghoſtly Fathers would have them? Or, if they will allow them to learn *the good Knowledge of the Lord*, 2 *Chron.* 30. 22. muſt they fetch it from the confuſed or barbarous Language of *Babel*? *Gen.* 11. 9. 1 *Cor.* 14. 11. This is paradoxal to our Apprehenſions.

Briefly, we appeal to any rational Perſon, whether *Ignorance* (according to their Tenet) can poſſibly be *the Mother* of any true *Devotion*; it being the common-undoubted Maxim, *Ignoti nulla Cupido.*

We judge not his Proof ſo ponderous, as that we would be ſaid to counterpoiſe it. Only, in confirmation of what we have ſaid our ſelves; as alſo for Incitement and Incouragement of all ſuch as ſeek the *Knowledge of God* and themſelves, ſo as to ſerve and worſhip him aright, and to ſave their Souls, we propoſe, and conclude with theſe few, viz, *Iſa.* 8. 1. & 30. 8. *Hab.* 2. 2. *Acts* 2. 2, 3, 4, 5, &c. 1 *Cor.* 14. 2, 14, 15, 16, 19, 23, 26. 2 *Cor.* 4. 3. But haply the Pamphleter hath ſome other pregnant ſupply of Evidences for this and the reſt of his Matters latent in the Womb of the *new* (ſound) *Law* he ſpeaks of, which he reſerves for a freſh On-ſet; If ſo, why calls he *This* his *laſt Edition*? Either he knows of little or nothing elſe that he hath to ſay; or he thinks he hath gone thorow-ſtitch and made ſure Work already; by clenching (eſpecially) or cementing All, with an at) ſled-boundleſs *Proteſtation* before recited; which puts him paſt all fear of either Crack or Seam-Rent ever befalling it. In which confidence he hath now packt up his Nawls, and is bound for ſome new Plantation. However, before we part with him, let's acquaint you, That, among other of his Quibbles upon that 1 *Cor.* 14. 16. he ſays, that St. *Paul* requires, or rather ſuppoſes, That, in the Church-Service, there ſhould be ſome One, who having underſtanding of the unknown Tongue, ſhould ſupply the room of the *unlearned* or Ideot; ſo that each illiterate Perſon, when he goes to the publick Aſſembly and Service, muſt take his Interpreter with him. (*Riſum teneatis.*) From whence it will follow, that there muſt be as many Doctors as Diſciples; and that, as a Man may (thus) underſtand and edifie, ſo he may go to Heaven by Proxy or Deputation alſo.

And thus, have we gratulated our *Gyges* his Ring, or *Gyrus* with a circular View: Or, have rather been forced to follow this our *Guido-Dædalus*, by the ſmoak and ſtink (not heat or Light) of his dark Lanthorn, thorow the Creviſes of his crooked Labyrinth, till at length it leads us out at the ſame Portall where we entred, *viz.* at the *Roman Rule of Faith*; which, in plain Engliſh, is *To believe and do* (if we like and liſt) *as the conceited-Catholick Church of* Rome *Believes and Directs.*

To refreſh and corroborate the Readers Memory, we think fit to Repreſent the Summ and Reſult, of what we affirm and proteſs in Reference to the Points here diſputed; which is this: *viz.*

That the holy Canonical Scripture was inſpired by God, and needs none other Interpreter than it ſelf. That it's obvious (thorow the operation of the Spirit of God, which is attainable by faithfull (a) Prayer) *to the ſimpleſt Capacity. That it doth fully contain* (a) Mat. *ſo much of the Mind and Will of God, as is neceſſary to be known, believed or done in order* 21. 22. *to Mans Eternal Salvation.* Luke 11.

That this holy Scripture exhibits, or holds forth Jeſus Chriſt, true God and true Man 13. *viz. the Son of Mary the Virgin, who did, ſuffered, dyed, deſcended, aſcended, and now ſitteth*

sitteth at the right hand of God) to be the sole Redeemer and Mediator for Mankind, ever ready to receive, able to satisfie for, and save to the utmost, all such as come or seek to God by him; without the Intercession or Sollicitation of any Saint, Angel, or other Creature or Mean imaginable.

That Faith alone, which is the free Gift of God, applyeth and appropriateth unto us, the Merits of this Redeemer, and justifieth us before God.

That good Works are only th' inseparable Associats of saving Faith here, and do serve to justifie us before Men, but are no Harbingers of our Entertainment in Heaven.

That the holy-Catholick Church of God, which ever keepeth close to the Law and Testimony, and is at Unity in it self, cannot err. That it resideth in the heart of elect Believers, and is invisible to Man, however the Profession and Professors be.

That Kings and Queens indifferently, are Nursing Fathers and Mothers, that is to say, Protectors and Governors of the Church.

That there are many Antichrists subservient to the Pope; but he is ὁ ἀ τὶχριςος, the Head or Supreme.

That, as None can absolutely forgive sins but God alone; so Confession of sin, is primarily, principally and ultimately to be made unto God, which renders auricular Confession ridiculous.

That the Actions and Passions of the Saints are edifying and exemplary to the Church.

That although we have utterly forfeited and lost all free Will to act any Good at all, more less of Merit or Supererogation; yet Christ assisting and working in and with us, we may be truly said, acceptably to do the Commandments of God.

That God hath from Eternity, predestinated some to Damnation, and some to Salvation, whereof, it is not only possible, but the Saints Duty and Consolation to be ascertained.

That the Angels have only this Commerce with Mankind; to be dispatched from God as ministring Spirits for Peace and Good to the Godly, or for Plague and Perdition to the Wicked.

That the Saints departed did never re-appear but by Miracle. That, as we neither need their Intercession, nor they ours, so we deny both. Only, we fare the better for their sakes; and God delighteth that we mind him of them. As for their Knowledge of humane or terrene Matters; it neither avails nor concerns us to enquire. Their Reliques we respect and reserve for Remembrance; not for Reverence.

That every Creature may be sanctified by the Word and Prayer, to a wholsome and lawfull Use, not to a superstitious.

That Children are not effectually or absolutely saved, either by their Parents Faith or Baptism.

That Confirmation is fit and commendable, so qualified as in our Answer to Obj. 38.

That Transubstantiation in the Sacrament of the Lords Supper, is to be exploded and abhorred. That the holy Suppe is to be received by all Persons in both Kinds.

That there is no such Sacrament as the Mass.

That Unction is not properly Sacramental, nor profiteth at all in the point of Death.

That neither Imposition of Hands, nor Ordinary calling of Pastors, infuseth inward Grace, but they are justly admitted and received as Signals of Blessing, Consecration and Order in the Church.

That Vows against Matrimony are neither to be made nor kept.

That Religious, not Superstitious, Fasts are carefully to be observed.

That there is no third Place for Retention or Reception of Souls departed hence, but only Heaven and Hell.

That Images (except of the Deity) are allowable for Ornament or Memorial only.

That the Sign of the Cross hath no footing in Scripture, nor is it any Part of the Substance of the Sacrament of Baptism. Only, we bear it, as an honourable Badg of our holy-Christian Profession, as it was used also in the primitive Times, Mat. 16. 24. Jo. 19. 17. Mark 8. 38. 1 Cor. 2. 2. Gal. 6. 12, 14. *compared.*

That the publick Service of the Church, ought to be in the known or vulgar Tongue, for the Understanding and Edifying of All.

FINIS.

TOUCH-STONE PROOF,

AND THE

TOUCH-STONE ITSELF

Tryed by the Test and Balance of the Sanctuary:

OR THE

PROTESTANTS REPLY

TO A

Scandalous, Pernicious, Popish Pamphlet,

ENTITULED

THE TOUCH-STONE Of the Reformed Gospel.

The Last Edition.

As it is There distributed into 52 Heads and Points (so called;)

But Here dashed into at least an 100 Pieces.

BIBLIOTHECA BODLEIANA

Written forth by T. W.

Isa. 8 20: *To the Law and to the Testimony; if they speak not according to this Word, it is because there is no light in them.*

John 5. 39. *Search the Scriptures, for in them ye think to have eternal Life, and they are they which testifie of me.*

Luke 24. 27. *And beginning at* Moses *and all the Prophets, he expounded unto them in all the Scriptures the Things concerning himself.*

Contraria juxta se posita magis elucescunt.

Victrix Veritas.

TOUCH-STONE PROOF,

AND THE

TOUCH-STONE ITSELF,

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TO A

Scandalous, Pernicious, Popish Pamphlet;

INTITULED

THE TOUCH-STONE

Of the Reformed Gospel.

The Last Edition.

As it is There distributed into 2 Heads and Points
(so called;)
But Here dashed into at least an 100 Pieces.

Written forth by T. W.

To the Virtuous Gent. Mr. *J. L.*

Honoured Mrs,

HAving never heard of a She-Mecænas, I have sometime mused at those Feminine Dedications, *which are so frequent among the Learned (not excepting the venerable Divines) of this Nation alone.*

Which Custom, whether it commenced at our innate and imitable Indulgence to that Sex, or at St. John's *Example of Writing to the* Elect Lady, (2 Jo. 1.) *or both, I argue not, much less determine or censure. Only, as to the later, I conjecture, that* John *saluted not so much the* Lady, *as the* Saint; *or, not only a noble Personage, but an eminent Member of the Church; or, if as noble, it was to endeer, encourage and honour Her, for being one of the Paucity of Believers of that Rank and Quality,* 1 Cor. 1. 26. *Or, for some other singular and sound Reason moving that holy Man hereunto.*

While I was possess'd of these Thoughts, I little suspected to have ever been my Self surprized by the like Fancy and Fate, if I may so phrase it. But so it is: The Charges *or* Objections *which are here answered, were to me utterly unknown and un-*

thought of, when in your House, not many Months ago (among other Favours of that sort) you pleased to produce Them, *contained in a concise* Manuscript, *extracted (as you said) by your Appointment, from a* printed Copy; *wherewith, if you were a little netled it was no wonder, it being lent you as a choice convincing* Piece, *by some* Roman-Catholick *Neighbour; with whom (if I mistook not) you said you had held some* Conference (*not as then concluded*) *about certain Points here disputed. The said* Manuscript *you then offered and urged to my leasurable Perusal, and it lay by me, under a Distrellish or Neglect, at least a Month (for you had set me more savoury Vyands to feed upon) till I bethought me, that if haply it was not in your Design, yet the Divine Hand might by this Means direct the* Thing *to me (as he did to our great-grand Sire* Adam) *to see what I would say to it. In the perusing therefore, I could not pass it over, without some brief* Notes, *to inform and confirm my self, in the* Doctrine *of our* Church, *without any further Design.*

And when, by the good hand of God upon me, *I felt these Notions to come in with more Fulness and Facility, than I had reason to expect, I borrowed some Hours from my more important Business (in my own Esteem) to bestow on* Them, *in the like summary Way (yet a little more regular, than) that my Copy led me in.*

Within

Within a short space, by the same good Providence you procured me a sight and short Survey of the printed Pamphlet *it Self; What time you said to this Effect: That it was not fit so dangerous a Book should walk about ith' World without Controll or Answer. These two last Offertures incited some Enlargement, amounting to What you see. Of which, though for its Scriptural Affinity and Furniture, we might say, as they of their Son,* Jo. 9. 21. He is of Age——*let him* speak for himself; *yet, be assured, here is the Consent and Concurrence of Those whom we account Judicious and Orthodox* Divines.

Howbeit, the World hath in all Ages experienced (which I speak Apologetically for us both) the unlimitable-unspeakable (a) Power and Wisdom of God; who, as he pleaseth (b) effeminates the Spirit of Men, or masculates the Spirit of Women: For instance; that caused a Deborah *to contrive, and a* Jael *to execute his Work, while Judge* Barak, *a brave and worthy General, must be but a By-stander,* Jud. 4. 9, 21. *See the like,* Jud. 9. 53, 54. 2 Sam. 11. 21. *That, out of the (c) Mouth of Babes and Sucklings ordaineth strength: Yea (what shall we say?) that with or without, above or against Means, effecteth his own holy Will and glorious Ends. But these rare Instances, do not in the leastwise warrant our Excursions or Deviations, from God's royal-high Wide Way prescribed in his Word, nor is any Mans faith to be further extended.*

(a) Mat 19.26. Luke 1. 37.

(b) Isa. 19.16.

(c) Psal. 8. 2.

But

But now God having, in his ordinary Course of Providence, made you Midwife, *as 'twere, to the Birth of this* Infant, *I knew not where to find (though not despairing of honourable Patronage) a fitter* Nurse *or* God-Mother *for its Education and Advancement, than your Self; your noble Extraction, adorned with known Prudence and Piety, so well beseeming this* Place; *and God having furnisht you with Abilities, Opportunity and Propensity, for Conference and Confutation of the Roman Catholicks (so called) which your County and Vicinity abounds withall; especially with many simple Souls, from whose Eyes the* Scriptures *are skreened, by their* blind *yet bold* Guides, *who say,* We see. *Nor I hope, shall either of us need to disown our* Parentage *or* Partnership *herein.*

To your Service and Assistance therefore in that Pious (d) *Office, in order to the common Edification of the true-*Catholick Church *of* Christ, *do I with an humble and* (e) willing Heart, *present this Summary Compilement, as an Handfull of* Goats Hair, *for ease Portage and Use, and to save the Search, after those abstruse and volumnious Tracts, of* Councells, Fathers, Divines *and Others, upon these* Controversies; *which are not obvious, or (for infinite Obstructions of non-Opportunity, Poverty, &c.) not attainable; or if so, not legible or intelligible, by one Person of at least a Thousand. Besides, that*

(d) Acts 18. 26.

(e) Exod. 35. 5, 6, 23.

the

the World is going on its last Quarter, and we are All hasting to our (t) long Home *(I hope or wish to Heaven) and had need to take the shortest Cut, or next Way we can.*

(t) Eccl. 12.5.

If I have erred (I say) in the Dedication, *I have but stepped into the Path which my Superiors have trod before me; to which I have also more* signal Inducements; *than Many can (or do at least) pretend unto. In short, if your Self or any Reader, shall reap Benefit or Satisfaction by this* Essay, *or* It *a Candid and Christian Acceptance, it is the utmost Recompence expected by*

Jan. 22. 166⅘

Your Friend and Servant
in the Lord,

T. W.

To the ſimple-honeſt Reader, whom the Sequel eſpecially concerneth: and nevertheleſs to the knowing-worthy Knight, Sir C. T. *of* T. *and to all other noble, ingenuous and ingenious Perſons, that are or would be Members of the* true-Catholick Church of Chriſt, *Grace, Mercy, Truth and Peace is ſincerely wiſhed.*

SIRS,

a Dan. 7. 10. Rev. 20. 12.

WEread of a Plurality, which with us importeth a Variety of [a] *Books* that are to be *opened* at the laſt general *Judgment* of *the Dead*. Which Words how myſtical ſoever they may be, yet are ſo far expreſs and ſignificant, as to aſſure us of the Multiplicity, infallibility and Efficacy of thoſe Evidences that ſhall appear either [b] with or [c] againſt us, in that great and dreadfull Day of Tryall. Among theſe *Books*, we are not, in this *Treatiſe*, invited or occaſion'd, ſo much as to mention any but One or Two, which we all do bear in us, or near about us, that is [d] *The Scripture of Truth*, and our own [e] *Conſcience*: for all Councels, Fathers and Phanaticks, we do profeſſedly exclude even *a Limine*. This *Scripture of Truth*, which we doubt not to denominate *The Book of God*, as being [f] breathed by his good Spirit, into the Hearts, Hands and Pens of holy Men, and hence commonly called of all true Catholicks, in a juſt Veneration and Way of Eminence, the BIBLE or SCRIPTURE, that is, The *Book of Books*, or *Scripture of Scriptures*; This ſame *Book of God*, we ſay, doth expreſly inform us, that *Himſelf*, even the great-eternal *Jehovah*, [g] *in the Beginning, Created Hea-*

b Mal 3. 16. Luke 10. 20. Phil. 4. 3. Rev. 3. 5.
c Pſal. 50. 21. Jer. 2. 22. & 17. 1. Hoſ. 7. 2.
d Dan. 10. 21. Jo. 12. 48.
e Rom. 2. 14, 15. 2 Cor. 1. 12. Heb. 10. 22.
f Mat. 10. 20. 2 Tim. 3. 16.
g Gen. 1. 1. to 31.

ven

ven and Earth, and all Things contained in them. Among his celestial Creatures, (to avoyd Anticipages) we reckon his *Angels* or Messengers, [h] who were continually to attend his glorious Presence, and to be, as it were, *Legati a Latere, proprie dicti*, (not *improprie* and *abusive*, as the Popes Legats are) to dispatch his Affairs below or abroad in the World. But certain of these goodly *Angels, kept not* their blissfull Estate and *Habitation*, being (probably for their [i] Pride, Insolency and Rebellion; for Humility needs no Dejection) [k] cast out Heaven into the Earth, or inferior parts of the World, to be [l] *reserved in everlasting Chains under Darkness unto the Judgement of the great Day.*

[h] Mat 18. 10. Luke 1. 19.
[i] Job 20. 6, 7. Isa. 14. 12, 13.
[k] Ezek. 28. 2. to 10. 1 Pet. 5. 5.
[l] Rev. 12. 9, 10. Jude 6.

These lapsed *Angels* or [m] Spirits (for such they be) are comprehended and do pass in Scripture, under the general Appellation of [n] The *Devil* or *Satan and his Angels.*

[m] Psal. 104. 4.
[n] Mat. 25. 41. Luke 10. 18. Rev. 12. 9.

Now the Devil being in this desperate-forlorn Condition, utterly deprived of all Means and Hope of ever regaining the Favour of God; yet retaining (by the wise Dispensation and Permission of God) the Purity, Power, and Activity of a Spirit, but so wretchedly depraved and corrupted, that he should be as it were, [o] *The King over all the Children of Pride*, (of whom He that is described 2 *Thes.* 2. 4. must needs be Chief) the Spring-Head and grand Parent of all spiritual and corporal wickedness in the World; an Incendiary to the *Reprobate*, to expedite and effect their eternal Ruine; a Tempter, *Sifter*, and Assaulter of the *Saints*, for the Exercise of their Graces, and Enhansing the Glory of their Conquest and Crown. The *Devil* also knowing that he hath but a [p] *short Time* till Eternity overtake him, is the more intense and active at his Work, which is chiefly the Defacing, Demolition and utter Destruction of That which is the main or highest Object of his Envy and Malice, viz. *Gods Image in Man.*

[o] Job 41. 34.
[p] Rev. 12. 12.

And whereas in every Kingdome, there is some *Polity* and *Regularity* requisite, to the Preservation, Support and (if it may be) th'Enlargement of It self, the *Devil* is nothing defective in this point. For, beside his own subtil and serpentine Insinuations, [q] Depths, [r] Devices, Methods, [s] Miracles and Influences upon the Minds and Actions of Men (for he is [t] transformed into an Angel of light) he ever had and hath his [u] suitable Officers and Emissaries, as numerous, or rather as innumerable as Motes in the Sun, which are instructed and armed by him for all Times and Places, to allure the weak, or assault the strong, and accordingly fail not industriously and daily to promote his Commands and Kingdome.

[q] Rev. 2. 24.
[r] 2 Cor. 2. 11.
[s] 2 Thes. 2. 9. Rev. 16. 14.
[t] 2 Cor. 11. 14.
[u] 2 Cor. 11. 15. Rev. 9. 2, 3, 4. & 16. 13, 14. Mat. 25. 41.

And by how much nearer his dismal and final Destruction approacheth, so much more [w] fierce and forcible are his Attempts, Engins

[w] 1 Pet. 5. 8.

and Instruments. Now are all his *Brats* brought forth into the Light; and of all These his German Son, his Arch-*Plumen*, his Vice-gerent
[a] 2 Thes. 2. 3. General, is [a] *That Man of Sin*, whom the Scripture hath foretold,
[b] 1 Jo. 2. 18. and styleth [b] Antichrist.

He also (to be brief as we may) hath his subordinate Agents or
[c] Joel 2. 25. Factors, and, as *Christ the Lord* hath his [c] *great Army* of *Insects*,
[d] Rev. 16. 13. so hath Antichrist his vast-ugly-croaking Fry of filthy [d] *Frogs*, coming
[e] Rev. 9. 2. 3. out of his mouth, and [e] *Locusts* out of *the bottomless Pit*. Of which two spurious Families do spring the *Monks*, *Fryers* and *Jesuits*: The two former sorts being an *ignavum Pecus*, a sluggish Vermin, do live upon the spoil of [f] *Materials*; the last being more refined-active
[f] *Deo gratias*, (say they) *quia nos satias hu-mis Negotiorum &c.* Imps, do prey upon *Spirituals*, even the Souls of Men. Of this last Rank and Ribble is the *Pamphleter* an Ensign or Champion (whether ye will) whom we are about to encounter, and (we hope) to conquer.

The Kingdome, State, Oeconomy or Linage of *Antichrist*, may not unfitly be figured out, by the Gigantine Generation of the Philistines of *Gath*. Of whom *Goliath* the Sire, gave the first On-set in the proud defiance of *Israel*, 1 *Sam.* 17. 4. *to* 11. but his Downfall and Destruction, see *ver.* 49. 50, 51. Next, the Lordan *Ishbi-benob* his son, gayly *begirt with a new Sword* (haply made of his Fathers old one, for 'tis like his newest and best wis that whereof *David* dispoyl'd him) renews the Quarrel with *Israel*, but sups with the same sauce, 2 *Sam.* 21. 15, 16, 17. Then other two (being all) of his sons successively (whereof the last was dreadfully monstrous, *ver.* 20.) shared the same service and destiny, *ver.* 18. 21. (
[d] *Jud.* 5. 31. [d] *So let all thine Enemies perish, O Lord.*) Wee'l honour our Champion the Author, to rank him (the rather because he wants a Name) with *Ishbi-benob* the first born of *Goliath*: And if he and his Adherents persist to impugn
[e] Acts 13. 10. and [e] *pervert the right Ways of the Lord*, as these proud Philistines did his People, they may expect from his avenging hand, a Return suitable to Theirs. For we have good Ground to trust, that as with
[f] 2 Chro. 32. 8. Them is a meer-visible [f] *Arm of Flesh*; so [g] *with* us is the *invisible*
[g] Jer. 17. 5. *God*, by the [h] *Sword* of his *Spirit*, *which* is his *Word*. Now the [i] *Sword of the Lord and of Gideon*, is so formidable and effectual. And [k] *who*
[h] 2 Cor. 10. 4. Eph. 6. 17. *is this uncircumcised Philistine, that he should defie the Armies* of
[i] Jud. 7. 19, 20. Spiritual Artillery, *of the living God?*
[k] 1 Sam. 17. 26.

The *Pamphleter*, for the Confirmation of his *Catholick Doctrine* (as he calls it) insisteth much upon *Apocrypha* and the *Fathers*. As for the *former*, where he accuseth us for rejecting their *Conference of It with Canonical Scripture*, contrary (as he saith) to our *own Rule of conferring Places*; Be it known unto him and all his Complices,

That

That we reject the best and purest Parts of th' *Apocrypha*, as we do the Writings of all Holy Men, *viz.* as they do directly relate unto, or are necessarily deducible from the Canonical Scripture. And although we must ever account Mens Judgments frail and flexible, not firm and infallible, yet we say, that a sound Believer, and [l] *old Disciple*, (not every [m] *Catechumen*) that hath [n] *his Senses exercised to discern both good and evil*, may safely read their Writings, and by severing the *Chaff* from the *Wheat*, reap useful Instructions from them; For how came *Paul* to know and condemn Heathen Customs, but chiefly by reading their Books? But, for to parallel or compare th' *Apocrypha*, as that the Canonical *Scripture* receiveth either Life or Light from *It*, more then it hath in and of it self, we abhor. Besides many of his Quotations of th' Apocrypha, will be found not impertinent only, but repugnant to the Canonical Scripture. And, to make up his mouth; we demand where he finds, that either the *Lord Jesus*, or his holy *Apostles*, did ever authorize or honour *It*, by alledging any part of *It*, as they have done most of the other authentical Books of Holy *Scripture*. However, since he claims the Priviledge to compare *Apocrypha* with *Canonical Scripture*, why will he criminate and exprobrate us (as he doth) for comparing and confirming *Scripture* with *Scripture*? May we not undoubtedly compare [o] *Spiritual things with Spiritual*? And what Writings are there in the World more Spiritual, then the Sacred Canonical [p] *Scriptures*?

For the 2. *viz.* The Suffrage or confirmation of the *Fathers* in this high Affair; We hold it not *Tutus*, to spend Time and Paper in disputing the validity thereof. Howbeit we do not only disown and distast the sordid-fictitious Comparisons of *Baker*, *Cobler*, and *Tinker*, with the *Fathers*, which the Pamphleter sporteth his Wit withal; but we do memorize and honour them, as men exemplary for Learning and Regularity of Life.

And as to *Both these* we say, That it's time enough to consult *Them*, when the *Canonical Scripture* fails or refuseth us: but while *This* is so prompt to speak plainly and apartly for it self and us, without either gilded or strained Construction, and that the Spirit of God directly refers and confines us to it, we dare not, in any wise, decline it. See our *Answ.* to his first and fundamental [q] *Objection* wherewith, (it being bottomed no surer, then upon S^t. *Peter qua* [r] *Petra*, or *qua* [s] *Papa*:) he pulleth (but not with [t] *Sampsons* Faith and Fortitude) an old House, (misaill'd by Ignorants the *old Religion*) upon his own and his Philistines Heads, and (worse then [u] *Sampsons Foxes*) fires his own Master's *Corn*. We have (as we have said,) a pious Respect to both th' *Apocrypha* and the *Fathers*, but not such, as to fix the least

l Acts 21. 1 6
m Rom. 14. 1
n Heb. 5. 14.

o 1 Cor. 2. 13.
p 2 Tim. 3 16.
2 Pet. 1. 21.

q This word being most familiar, we follow in our Answers along the dispute.
r Mat. 16. 18.
s See our Answ. to Obj. 11. & 13.
t Jud. 16. 30.
u Jud. 15. 4. 5.

Article or Particle of our *Faith* upon them. We refuse not to cite them for *Illustration*; and if for *Confirmation*, it is so far only as they serve us (which is our *Pamphletor's* own pretence for his usurpation of *Scripture*) against their Patrons and Producers. In which sence (according to his own Rule, *Luk.* 19. 22. to which we adjoin 1 *Sam.* 17. 51. & 2 *Sam.* 1. 16.) we'l make use of an [w] Enemy even [x] *Satan* himself: as *Paul* also produced the Heathen Poets for their own conviction. And doubtless to a discerning Eye (as above) there may be found good Morality in *Epictetus* or *Æsop*.

[w] Deu. 32. 31. Mat. 27. 54. [x] Mark 1. 24. Acts 16. 17.

Thus ye see, that we abandon all manner of *Proofs* in this *Cause* but *Scriptural*; and if of *These*, we shall add some few for *Ornament*; rather then for needful *Use*, it is to check the daring Impudence of our Challenger, and to let him and the World see, that we have overlaid him both for *Number* and *Weight*; and that there is in *our Father's* ample [z] *House* (not in *Ignatius's* narrow *Conclave*) Enough *and to spare*. And although we avouch the Production of the same Text upon several Heads as Occasion serves, yet we disdain to cite any one Text twice upon the same Head; as the Pamphletor practiseth to make up his Tale of Proofs, which are all confusedly placed, hand over head, as on purpose to perplex and puzle the Reader, and to make a fair semblance of That, which signifies or amounts to Nothing and Worse.

[z] Psal. 36. 8. Luke 15. 17.

Before we enter into the *Lists* of the polemical *Tract* it self, let us glance at a few Passages in his Preface. First, he hath a great design to enervate and undermine us, by objecting the *Variety* and by consequence the *Vanity*, of our *English Translations* of the *Bible*, because (forsooth) they are *notoriously different from the authentick Latin*. (He means the smooth and glib language of the Beast; for *Hebrew* Roots are so crabbed and hard, that they stick in his Teeth.) To this we say, that we know not (or at least allow not) any syllable or Title material, that, in all our *English Editions* of the *Bible*, to this day, is altered from the *first* learned and exact *Translation* thereof, appointed by King *James* of happy Memory. Wherein we confess the *Translators* were not only, not (as we conceive) at all guided by their *authentick Latin*, but by the *Original Tongues* or Languages of the Holy *Scripture*, and by the Spirit of God, obtained by their faithfull [y] Prayers. And notwithstanding this his own subdolous and strenuous Impeachments, by which he *professeth* (*to the exceeding Comfort of* his *Catholicks to confound us by our own Bible*, (that having made us *Creeples* (as one complained in another Case) he may beat us with our *Crutches*) yet observe, we pray, how he doth elsewhere, not only confess, but industriously (we suppose incogitantly against his Intention,) confirm the Truth of our Translation in these Words (*which* saith he, *are*

[y] Luke 11. 13.

[a] *Oportet Mendacem esse memorem.*

as clear as the Sun at noon day, viz. *Take, eat This is my Body, This is my Blood*, &c. *Mark* 14. 22, 24. and charges us with opposing a dark and obscure passage to confound it withal, viz. *Jo.* 6. 63. which we utterly disclaim to have been ever cited by us to such a purpose. But we do rather thus expostulate: If the *Bread* and *Wine* in the Holy Supper, be really converted into the natural-human *Flesh* and *Blood* of *Christ*, to be eaten and drunk *Canibal*-like; why may not the same his Body, by the like rule and Reason, be made a real and material [a] *Door*, to move or turn upon Hindges? Or, [b] a *Vine*, to be pruned and [c] *pressed*? Or, [c] a *Way*, to be [d] *Trod* and trampled on? Which of *These* (think ye) is most horrid and absurd? Or, whether not one as much as another? We might instance in sundry more such similitudes, set forth in *Scripture*, but these may suffice. For his further Assent to the *Truth* of *our Bible*, (i.e. our *Translation*) we refer you to his Entrance upon his 39. *Obj.* And note by the way, how faintly and far off, in his whole Tract, he owns the Sacred *Scripture* for it self. You shall not hear him call it *The Bible*, much less *Holy Bible* (while with zeal he mentions his *holy Water*, and his *holy Ashes*, &c.) but *their* (i.e. the *Protestants*) *Bible*, as in contempt or as if he cared not whether there were *any* or *none*. But if any; it must be a nose of *Wax*, to be wryed by his *Rule of Faith*. And doubtless, if there be [e] Gradations of eternal Joys and Torments, it would be easier for him and his Party, that there were no *Canonical Scripture* at all, (which Men, Angels nor Devils, ever were or ever shall be able to effect,) but only *Traditions*, *Councils*, *Fathers*, (or at the best) *Apocrypha's* to live by. Yet since there is and shall be *The Bible*, will he will he, he must needs allow it some Translation, he knows not which; yet Any rather then Ours. Well, but suppose our *Translation* not current or authentick, but corrupt; why will he then be regulated by it? or strain himself, as he doth, by strength of Argument, to arraign, accuse, try and condemn us thereby, as by a Rule which himself judgeth to be crooked? Wherefore else doth he urge against us, *Luk.* 19. 22. Is this candid or upright Dealing? Why doth he not rather [f] *shew* us his own *more excellent Way* of *Translation*, and hold us to it? But let the unbyased Reader be judge how injuriously he treats us, and whether the same his own *Motto* which he fixeth in the Front of his Book, may not better fit his own Fore-head, viz. *Out of thine own Mouth will I judge thee*----. We shall only salute him in the Words of our high *Shepherd*, whose Cause we vindicate, viz. *Are not my Wayes equal? Are not your Wayes unequal.* Ezek. 18. 29.

[a] Jo. 10. 7. 9
[b] Jo. 15. 5.
[c] Jo. 14. 6.
[d] Heb. 10. 29.
[e] Mat. 10. 15. and 11. 22.
[f] 1 Cor. 12. 31.

Next, it's worth the while (not slightly to observe, but) to sit down and seriously ponder, what he so zealously presseth to his Proselyts; and not without Cause, it being the main *Prop* and *Pillar* of *Popery*, viz. *In*

all

all their *debates or disputations upon points of Religion, to keep themselves and their Adversaries, close to the Rule of Faith, which is* (saith he) *the Judgment of the Church.* Well worting, that if they step but a foot out of this *Circle*, they're in danger to be snapt up and gone. But having once poyson'd or stupified their Judgment with this rotten *Principle*, he can (like the old fly Serpent) more easily slide into their Affections and Actions. And upon this *Basis* (be assured) reflects the cunning Contexture of his Treatise all along, till he concludes with *Ignorance*, which (he'l tell you, is the *Mother* of *Devotion* and *Daughter* of the *Church*. So running round as in a Horse-Mill, you'l find him end where he began. *Mater me peperit, patio mox filia matrem.*

Here's a Protestation to purpose, which some of his Gang have also swallowed whole, saying, *It's impossible his Book should be answered.*

Lastly, We cannot but admire the benummed Confidence, or rather matchless Stupidity of this Man, that transported him to such a vaporous Affront, or definitive Censure and doom, as to say, *That we are never able, in our defence, to produce so many Proofs in number so express & clear, and for so great a Number of Controversies, as are touched in his so little a Treatise.* Yea (to make sure) he pawns his Soul upon it, as 2 *Cor.* 1. 23. For what doth he less while he saith, *I protest here in the presence of God (whom I call to witness---) that it is not in the Power of any one, no not of all our Adversaries that are in* England, *to find in their own Bible, one only express Text, I say one only in their own Bible, by which they can possibly prove one only Point of their false Doctrine, without their usual Art of Adding, Diminishing, Chopping, or Changing the Scripture, or the sence thereof, &c.* Sure this Monopolist of Religion and *Catholicism*, means to *protest* us out of our *Protestancy*, and to turn *Protestant* himself!

But in sadness, did ever Light discover so desperate or prodigious a *Protestation* as this? that dares out-face, and endeavour to eclipse the Sun it self? that blushes not to bid defiance to, or strive to stifle, such a numerous, natural, naked (and therein most lovely, powerful, and impregnable) *Proofs* of holy *Scripture*, asserting and confirming the *Truth* of *Protestant Doctrine*, as his Conscience (if not [g] *seared* and sealed up) well knoweth are producible, and really produced in the following Dispute. (Wherein though he may see plenty, yet upon sundry points we have surplusage.) Insomuch as, What they pertinaciously and impiously spake, *Num.* 16. 14. we may soberly and justly say, *Wilt thou put out the Eyes of this people.* Surely the Spanish *Bragadocio* (though of his brood) is but a *Dastard*; The Grecian *Sinon*, a silly *Sneak*; his obtestation tended but to th'Invasion of a terrene City, *Troy*; but this sublime *Protestation* of our brave *Babylonian* or *Babelist*, to the scaling of Heaven, as *Gen.* 11. 4. What, art thou the only standing *Oracle* of the earth? Must all the World dance after thy

[g] 1. Tim. 4. 2.

thy Pipe?—*Shall the* [h] *earth be forsaken for thee? Shall the rock be removed out of his place?* Is it good that this *Canker-Worm*, this *Gangreen* should corrode the precious [i] *Body of Christ*, *his Church*, without Remedy or Application? Is it fit this infernal *Cerberus* should range about unchain'd, unmuzzel'd? (the biting of a mad dog is dangerous.) For, what will He not dare to speak or [k] do in promotion of their Catholick Cause! O direful! O dreadful! *Fifth* of *November*. How shall men or Angels sufficiently mention or memorize thee! *Monstrum Horrendum.*—is a Court-ship unspeakably below thee. This Passage may stand in Answer to all his stupendious *Ecce's* or rather *Extases*, which he useth in his following Debate to beg Attention. As for his closing Aspersion, of *Adding*, *Diminishing*, &c. We abhor that nefarious Artifice, hoping we have as well learned, *Mat.* 15. 6. & 19. 6. *Mark* 7. 13. *Rev.* 22. 18. 19. as He. We can wipe of his Calumny with ease and scorn, and retort it upon himself and his Party. Who crept or expunged the 2. Moral *Precept* from the *Decalogue*? We or They? Those that *abhor* not *Idols* are soon drawn to *commit Sacriledg*, Rom. 2. 22. *Turpe est doctori cum Culpa redarguit ipsum.* [l] When *Judgement shall be laid to the Line, and Righteousness to the Plumet, and the Hail shall sweep away the Refuge of Lyes, and the Waters overflow the Hiding Place*, where shall our pitifull Pamphleter appear? Were it to purpose, we could here make as solemn and safe a *Protestation* as He; but we forbear, and shall only affirm us verily confident, that of his long *Train* of *Texts*, which he hath tyed together as Ropes of Sand, or scraped up as handfuls of Dust to cast in our Eyes, ther's not one left him that is properly and rightly applicable to the purpose he produceth it. And it's more then probable, that he never had, nor would have to do, with any prying, *searching* and trying *Genius*, such as that of the noble [m] *Bereans*; but with a tame and Cadish Cattel that will be taken as with a Cruft, will swallow any Morsel, and lead or drive at his pleasure.

Because the *Pamphlet*, being a [n] Work of *Darkness*, cannot endure the *Light*, and is not easily to be found *sub Dio* or in publick, we have therefore truly transcribed the sinew or substantial Parts, viz. its *Heads* and the *Texts* cited for our *Confutation*; Whereof, if himself have mis-quoted or mis-applyed Any, let Him and not us be blamed. And for his giudy Glosses and varnishes thereupon, wherewith he sullies the Sacred *Text*, and dazles the eyes of Ignorance, we list not stain our paper with them. Those that are so minded, may possibly, upon Enquiry, meet with the *Pamphlet*; Which if they do, let them but mark, how oft he rubs up his Readers Attention, with *Loe! Behold! how plain! how clear! For Gods sake where are their Eyes?*

(and

[h] Job 18. 4.
[i] Col. 1. 24.
[k] Gen. 11. 5.
[l] Isa. 28. 15. 17.
[m] Acts 17. 11.
[n] Psal. 82. 5, & 91, 6. Jo. 3. 20. Rev. 16. 10.

(and just at these Words, are his Eyes poring into *Hell*, for Proof from the rich *Glutton*; and 'tis great pitty, that *Purgatory* and the *Limbus's* afford him no more Precedents; for these would carry some little Credit.) The best direction we can give to the Disquisition of the *Book*, is This: It is, as to the *Author*, *nameless*; and, unless *The last Edition* dateth it, *dateless*. He subscribes *Permissu Superiorum*; he should say, *Jussu et Afflatu Inferorum*. You must find it either *Above* or *Below*; for ther's no such [o] middle Place as *Purgatory* left it; neither need ye peep into the Limits of *Index Expurgatorius*; its a *Piece* too pure and precious to come there. Nevertheless wee'l do the *Author* this Favour, to confess him somewhat more ingenious in *concealing* his *Name*, then *Philanax* that egregious *Foyst*, who *faigned his*, as hath been seasonably and soundly discovered by the R^d. D^r. *D. M.*

o Mar. 7. 13, 14. & 25. 46.

It were an high and happy Atchivement (which is rather to be prayed for, then speedily expected) to [p] *pluck* these *Brands* out of *the fire to* [q] *recover them out of the snare of the Devil, that are taken captive by him at his will*; or, (plainly) to undeceive those simple Souls, that are hurried away by Herds, yea, by whole [r] *Nations* and Kingdoms, *Kings* and all; and are *Made* even dead *drunk*, *with the Wine of Fornication of that great Whore*, the spiritual Babylon. We have briefly deciphred those [s] *greivous Wolves*, the grand Sophisters, and Impostors themselves; whom we dare not, because we cannot call *Blind Guides*, but will bespeak them in the Words of our Blessed *Saviour*.[t]—*If ye were blind, ye should have no sin, but now ye say, We see; therefore your sin remaineth.*

p Zec. 3. 2. Jude 23.
q 2 Tim. 2. 26.
r Rev. 17. 2. & 18. 3.
s Acts 20. 29.
t Jo. 9. 39. 40. 41.

The Reader may please to bear with the Prolixity of this *Preface*; Because 1. That pestilent *One* of the Pamphleter's, provoketh to a larger Paraphrase. And 2*ly*. *This* of *ours*, doth a little enucleat his *Æ.nigma's*; enlighten his dark Lanthorn to Others, if not to Himself; and is indeed a considerable Part of our *Answer* to the *Whole*.

TOUCH-

Touch-Stone Proof;

AND THE

TOUCH-STONE

It Self,

Laid to the Test and Balance of the Sanctuary.

The Touch-Stone Author *begins thus.*

The Protestant affirms,

THat *there is not in the Church, One, and that an infallible Rule for understanding the Holy Scriptures, and conserving of Unity in Matters of Faith. Contrary to the express Words of their own Bible*, Rom. 12. 6. Phil. 3. 16. Gal. 6. 16. 2 Cor. 10. 15. 1 Cor. 11. 16. Rom. 6. 17. 2 Cor. 10. 16. 1 Tim. 6. 20. Rom. 6. 17. Gal. 1. 8. Rom. 16. 17. Acts 15. 2. 1 Tim. 6. 20. Rom. 12. 16. Obj. 1.

It's false: For we affirm the contrary, and that the holy Canonical *Scriptures* themselves are this *Rule*; they being sufficient, with assistance of the Spirit of God, to be their own Interpreters, and to determine all matters in the Church, *Isa.* 8. 20. *Joh.* 5. 39. 1 *Cor.* 2. 9, 10, 13. without vain humane help. 1 *Cor.* 3. 18, 19 The words *Form*, *Rule*, and the like, which are proper to the *Scriptures*, the Church of *Rome* doth falsly arrogate and usurp. *Ans.* 1.

That in matters of Faith, we must not rely upon the Judgment of the Church and her Pastors, but only upon the written Word. Contrary to the express Words of their own Bible, Mat. 23. 2. Luke 10. 16. Mat. 16. 19. Deut. 17. 8. Hag. 2 11. 2 Chron. 19. 8. *to th' end.* 2 Thess. 2. 15. Obj. 2.

They wrest and wrong the *Scriptures*, making *Mens Judgement* the *Rule of Faith*, who are only Ministerial; the sole object of Faith being *God*, *Mark.* 11. 22. as he is revealed in *Ans.* 2.

in the *Scriptures*, *Luke* 24. 27. 32. 45. *Acts* 26. 27. Nor doth any Text they produce impo[illegible] writ[illegible]

Obj. 3. [illegible] *from* [illegible] Acts 8. 3[illegible] 45. 1. C[illegible] 18. 34. [illegible]

Anſ. 3. [illegible] plia[illegible] to the *Scripture*; which how impious and abſurd it were to ſay, the Saints are able to judge, *Rom.* 15. 4. He might have ſpared to cite *Rev.* 5. 1. which can be underſtood none otherwiſe, than of Gods eternal and ſecret Decrees concerning his Church. See *Deut.* 29. 29.

This Digreſſion is theirs. Becauſe the *Eunoch*, *Acts* 8. 30. ſtood not to compare Place with Place (he ſurely meaneth *Scripture* with *Scripture*) therefore its not lawfull (forſooth) for us to do it. Why then doth he uſe it himſelf? Or what elſe is his Pamphlet compoſed of (with reverence be it ſpoken to the Sacred *Scripture*) but Confidences, and (as he would have them, but they are nothing leſs than) Congruities of *Scripture* and Fathers.

Obj. 4. *That Apoſtolical Traditions and ancient Cuſtoms of the Church, (not found in the written Word) are not to be received, nor do oblige us. Contrary to &c.* 2 Theſ. 2. 15. 2 Theſ. 3. 6. 1 Cor. 11. 2. 1 Tim. 6. 3. 20. 2 Tim. 1. 13. 2 Tim. 2. 2. Jo. 20. 30. & 21. 25. & 16. 12. 1 Cor. 11. 16. 34. 2 Jo. 12. 3 Jo. 13. Acts 16. 4. & 15. 28.

Anſ. 4. The written word of God doth fully contain all things needfull to Salvation, *Jo.* 5. 39. & 20. 30, 31. & 21. 25. *Acts* 1. 1, 2. & 20. 27. 32. 35. & 26. 22. *Rom.* 15. 4. 2 *Tim.* 3. 15, 16, 17. *Heb.* 4. 12. *Ja.* 1. 21. 1 *Pet.* 1. 23. 25. 2 *Pet.* 1. 21. And although the Apoſtles might mention *Traditions*, yet Thoſe were either ſuch, as were after alſo put in Writing, as in that 2 *Cor.* 11. 2. (cited by the Pamphleter,) which, in the Verſes following, is evidently drawn out in repetition of thoſe Particulars, which we have formerly expreſſed by word of mouth; or, ſuch as are congruous to ſome other parts of the written Word of God, unto which in all Matters of Faith or Doubt whatſoever, we are ſtrictly referred, *Iſa.* 8. 20. *Mal.* 4. 4. *Luke* 10. 26. *Jo.* 5. 39. *Acts* 26. 22. But, as for thoſe which are called the *Traditions of Men*, of the *Elders*, or the like, *Deut.* 4. 2. *Iſa.* 29. 13. *Ezek.* 20. 18. & 43. 8. *Mat.* 15. 3. 9. *Matth.* 9. 13. *Gal.* 1. 8. 9. *Col.* 2. 8. ſome were and are fooliſh, needleſs and ſuperſtitious; others vile, wicked and damnable.

Obj. 5. *That a Man by his own underſtanding or private ſpirit, may rightly judge and interpret Scripture. Contrary to &c.* 1 Cor. 12. 8. 10. 2 Pet. 1. 20. 1 Jo. 4. 1.

Anſ. 5. For the Confirmation of the Doctrine of the Goſpel, and the Founding of Churches in the Primitive Time, miraculous and extraordinary gifts of Knowledge, &c. 1 *Cor.* 12. 8. *&c. Acts* 2. 17, 18. were conferred upon ſome above others; but in the ordinary State and Oeconomy of Gods Church, the Rance of *Scripture* (though the guidance of Gods Spirit) is obvious to the Simple. *Deut.* 30. 11, 12, 13, 14. *Pſal.* 19. 7. & 119. 98, 99, 130. *Iſa.* 35. 8. & 54. 13. *Jer.* 31. 34. *Mat.* 11. 25. 1 *Cor.* 2. 10, 11.

Obj. 6. *That St. Peters Faith Hath failed. Contrary to &c.* Luke 22. 31, 32. Matth. 16. 18. Mat. 28. 2. Jo. 11. 49, 51.

Though

Though *Peters* Faith failed not finally or radically at the Heart, yet it was much interrupted and weakned in its proper and natural Action, which is *Confession* of the *Mouth*, *Mat.* 26. 34, 35, 70, 72, 74. compared with *Rom.* 10. 10. For Faith and Confession are inseperably coupled together; so that where Confession fails, Faith is undoubtedly shaken. See also *Jo.* 20. 25, 27, 28. and our Answ. to Obj. 23. *Ans.* 6.

That the Church can erre, annd hath erred. Contrary to &c. Isa. 59. 21. Jo. 14. 16. Mat. 18. 17. Isa. 35. 8. Eph. 5. 27. Jo. 16. 13. Eph. 5. 27. Isa. 9. 7. Ezek. 37. 26. Luke 22. 32. Mat. 22. 3. 1 Pet. 2. 9. Jo. 17. 17. 1 Cor. 11. 25. Psal. 101. 23, 29. Eph. 2. 10. Jo. 10. 16. Acts 4. 32. Eph. 4. 5, 11. Luke 10. 16. Deut. 17. 8. Jer. 3. 15. Mal. 2. 7. Mat. 16. 18. Acts 15. 28. 2 Cor. 13. 8. 1 Tim. 3. 15. Obj. 7.

We are falsly defamed; for we do contrarily affirm, that the true *Church of God* (which we take not to be the Church of *Rome*) cannot erre, as being never destitute of the Conduct of the Spirit, Word, and Grace of God. For which we do not only assert *Isa.* 59. 21. *Jer.* 3. 15. *Ezek.* 37. 26. *Mal.* 2. 7. *Mat.* 16. 18. & 18. 17. *Jo.* 14. 16. & 16. 13. & 17. 17. (20.) *Acts* 15. 28. 2 *Cor.* 13. 8. 1 *Tim.* 3. 15. 1 *Pet.* 2. 9. which are by them misapplyed; but we add also *Pro.* 1. 23. *Isa.* 30. 20, 21. *Rom.* 11. 29. and more might do for Confirmation if need required. *Ans.* 7.

That the Church hath been hidden and invisible. Contrary to &c. Mat. 5. 14, 15. Mat. 18. 17. 2 Cor. 4. 3. Isa. 2. 2. Psal. 27. 8. Rom. 10. 14. 1 Cor. 11. 19. Psal. 19. 3, 4. Isa. 60. 20. Acts 20. 28. Isa. 61. 9. Obj. 8.

We say indeed, That the true *Church of God*, the Spouse of Christ, consisting in and of the Hearts of Elect Believers, 1 *Sam.* 16. 7. *Pro.* 23. 26. *Isa.* 29. 13. *Ezek.* 20. 16. & 33. 31. *Hos.* 10. 2. *Mat.* 15. 7, 8. is invisible, and here on earth indistinguishable from Hypocrites, *Mat.* 13. 27. to 30. *Luke* 16. 15. How else went *Judas* undiscovered among th' Apostles? Or, why did each One of Them (simply suspecting his own heart) say *Master, Is it I?* And it is meerly the Judgement of Charity, that makes us Members of the Church militant or visible; which is as much as may be gathered from *Isa.* 2. 2. & 61. 9. 1 *Cor.* 11. 19. 2 *Cor.* 4. 3. and the like places. Yea, the visible Church it self hath been very obscure, and at a low Ebb, *Gen.* 18. 19. *Mat.* 26. 56. *Rom.* 11. 3, 4. 1 *Pet* 3. 20. We need not wonder, therefore, at the specious and spacious *visibility* of the present Church of *Rome*, wherein the Sences only are exercised, and the Spirit and Power of Godliness, are utterly excluded and extinct; her Profession and Religion it self, being meerly *Opus Operatum*, and there an end. But *God is a Spirit*, and will be *worshipped in Spirit and Truth*; For which cause, the true Church of Christ, is said to be *all glorious* or beauteous *within*, *Psal.* 45. 13. but black without, *Cant.* 1. 5. 6. 5. But in very deed, the *Romish Religion* is so near of kin, and so congruous to the *Flesh*, as its a wonder (without the abundant Grace and Goodness of God Almighty) that the whole *World* is not at once and altogether *Roman Catholick*. And though we admit them that vast and universal visibility they require; yet may we say of our poor *little Flock and Fold*, *Luke* 12. 32. *Jo.* 10. 16. in comparison of their immense Multitudes, as the *Jud.* 8. 2. *Is not the gleaning &c.* *Ans.* 8.

That the Church was not always to remain Catholick or Universal, and that the Church of Rome *is not such a Church. Contrary to &c.* Psal. 2. 8. Luke 1. 33. Col. 1. 3. Rom. 1. 8. Col. 1. 32. Gen. 22. 18. Mat. 24. 46. Acts 1. 8. Dan. 2. 35. Luke 24. 47. Psal. 46. 9. Psal. 72. 8. (we 71.) Mark 16. 20. Ezek. 13. 3. Mat. 28. 19. Acts 1. 8. Obj. 9.

The Word *Catholick* goes farr with them, and carries all afore it; as if that Epithet were not as properly applicable to Error and Heresie, to Sin and the *Synagogue of Satan*, as to the Church of *Rome*, or even to the true Church of Christ it self. But now, if they can make it appear, that they are the genuine off-spring of those renowned Roman Catholicks whom St. *Paul* wrote, *Rom.* 1. 8. wee'l give them *the right hand of Fellowship*, while they wrong us, by charging us to affirm, that the Church was not always Catholick; since it hath ever been, and is our constant Prayer, at least that [illegible] We being the substance, can easily allow them to be the shadow: We ep[illegible] [illegible]pel, *Mat.* 18. *Ans.* 9. 14. *Ans.* 14.